

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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EDITORIAL

Building A Christian Rural Community

At the present time in various parts of the world many people are trying to experiment with the idea of a Christian rural community. Everywhere the menace of the great power held in the hands of a few leaders is turning the thoughts of some Christians towards the fundamental needs of men and women. It is felt that whatever kind of governmental administration or political philosophy may be prevailing in any land, clearly the primary needs of individuals must be met, and in this realm the Church can offer some help. This help affects the lives of people in a way that follows what was done by Christ himself. There are many instances in the New Testament where Jesus showed that He was alive to the immediate needs of those around Him. Not only was He always ready to heal the sick,—those who were sick in mind as well as in body,—but also we remember that He rebuked the Pharisees when they chided His disciples for plucking ears of corn on the Sabbath day. People need food, clothing and shelter and if some communal basis of producing these and sharing these can be discovered, such a method will be of value not only in one land but in all lands. Educators and pastors are trying to lead their church members to think about the problem of communal living in a serious and practical form. Definitely the

idea is to develop some form of community life which will have Christian principles and worship at its very centre.

In this connection a very interesting experiment is being started in Scotland under the leadership of a well-known and progressive preacher, Rev. George MacLeod. In writing a description of what is to be attempted in the Iona community Dr. MacLeod says:

"This new community is concerned neither with permanent vows nor with any principle of celibacy. It is rather a laboratory of Christian Living by which it is hoped to discover—in a more intensive way than can ever be revealed by books—how best our reformed witness can be brought to serve the purposes of the new collective age that is so manifestly upon us.

"The most vital need of our time is the reassertion of a spiritual basis for men's corporate living; only those who are convinced of its possibility are likely to preach it with power. In Iona—apart from its appeal as a centre for quiet meditation—there are, in the very atmosphere, two challenges from the past with which we must somehow come to terms again if we are to serve our day. First, the challenge that all life must be a sacrament, and all trades 'holy'—which was the especial plea of the Columban Church, reasserted by the Reformation. And secondly, the challenge of one holy, world-wide Church that was the glorious postulate of the mediaeval faith.

"Iona as a centre for the clinical study of community is justified if only because these two challenges from the past will dominate our corporate thinking. To see the especial Church we serve as part of a universal Church; to work together in a corporate task of building, artisans and clergy side by side; these two experiences should surely mould us as fitter instruments for God's immediate purposes ahead."

Dr. MacLeod's hope is that this centre could be used as a place for conference and retreat by those already in the ministry but the immediate purpose is also to give training to those entering the ministry. Eight young pastors of the church have volunteered to give two years of their ministry in the great new housing schemes in Scotland. Before they start their work they are to receive training in the community centre and then go to their new field in teams of two. Should this not point to one field of further experimentation by our N.C.C.R.E. in the program of lay training?

An "Oecumenical" Ashram

Dr. MacLeod was a delegate to the recent Madras Conference and it is interesting to note that the Rev. D. T. Niles, a prominent evangelist in Ceylon, who was also a delegate to Madras, is also interested in trying to see what the Christian church can do for community life. Here are particulars of his scheme:—

"At a meeting of the Jaffna Christian Union General Committee in November 1937, it was unanimously agreed that it was desirable to found an Ashram in Jaffna for the purpose of: A. Serving as home for unadjusted converts (converts who cannot go back to their families); B. Experiment in indigenous methods of worship and

organization; C. Serving as a base for special evangelists who will be available for service throughout the Northern and Eastern provinces; D. Forming an adequate library of reference for study and for the production of literature; E. Serving as a place of refreshment and rest for lay and ministerial workers who wish to avail themselves of it. F. Training those who come there and any who are sent there in evangelistic work; G. Doing concentrated evangelistic and social work in and around the village where the Ashram is situated. It was also agreed that the Ashram should be inter-denominational.

"The Jaffna Inter-Collegiate Christian Fellowship (J.I.C.C.F.), which is a body composed of the Student Christian Federation, the Young Men's Christian Associations and the Young Women's Christian Association units in Jaffna, decided to raise the funds which were necessary to build the Ashram Chapel. The pastors of the Methodist Church and the Anglican Church respectively undertook to raise from their respective Christian congregations money to put up a cottage each for the Ashram. Private individuals came forward with financial help which was adequate for the sinking of a well, the erection of another cottage and the building of a library. And then a leading Hindu volunteered to give us an additional 30 lms of land adjoining the Ashram for a very nominal sum as a token of his interest in this project, and especially its aim of indigenisation.

"Early in January 1939, the plans had so far matured that it was possible to have a stone laying ceremony for the various building. Dr. W. A. Visser 'tHooft, who was in Jaffna at that time, laid the first stone for the Chapel in the name of the J.I.C.C.F. and the World Student Christian Federation. The Ashram is to be opened on the 20th May this year. As already indicated practically the whole money needed both for land and buildings has been found by the Christians of Jaffna themselves. But there are other needs yet, and so it is hoped that the Christians of other lands will give to this new venture any support they feel urged to." (I.C.P.I.S.)

Two points in this Ashram are of special interest, one that Mr. Niles is seeking to make it a centre with international connections, and secondly that he has definitely been successful in enlisting the interest and support of young people. This summer, are we going to have a few experimental Ashrams such as the one held last summer in Szechuen?

A University Goes To The People

These two experiments have been started by church leaders but educational leaders are also interested in trying to bring their principles more into direct contact with the needs of the surrounding community. A well-known China missionary, who has devoted his life to rural work, has written a description of how a university in the U.S.A. is going to the people:—

"At Emory University, near Atlanta, there has been an unique development of cooperative extension work. The word 'development' is used advisedly, for here is a work which has grown from year to year, characterized by a rich and practical philosophy and flexible

method rather than by any set plan. It began as an application of the Religious Education program of the university. "You cannot teach religious education in a vacuum." This conviction led to another, that no permanent spiritual progress was possible, without attention to the home needs of students. 'If students are cut off from their own communities, they will go out interested only in their own personal success' (Mission schools respond 'Amen.') The contact with local needs led to the organization of young people's groups in the two Methodist Conferences of Georgia, and eventually to paid directors with whom students work. Further steps have been the appointment of a supervisor of field work for the School of Theology. In 1935 the students were organized for field work after the pattern of a Methodist Conference, with 'presiding elders' and 'deacons' and the supervisor as 'bishop.' Students receive regular 'appointments' for service in particular churches. Last summer the experiment was launched of using denominational home mission funds to engage students for two months during the summer in certain districts. Their approach involves simple surveys of local conditions. Emphasis is laid upon work with local leaders, the projects varying from area to area. All connectional agencies of the church are used, and resource people are brought in from every possible agency. There is more than mere willingness to cooperate. 'We try to help other colleges. We cannot grow except as other institutions grow in the same area.'"

If we consider the above three instances, we may well ask what is being done in China. Last year it was found that in the vast trek of refugees to the West one group of 300 Christians had stuck together and when they got to Kiangsi they were able to settle down together as a community. They are trying to start their life anew on a community basis with all their plans seeking to demonstrate Christian principles. Before the war the rural department of Nanking Theological Seminary and a similar department at Cheeloo University were doing good work along two lines, (a) trying to improve the methods of farming, (b) trying to discover what forms of church life were best suited to rural China. In this last connection the visit of Dr. R. A. Felton was helpful in discovering true ways of self-support. As a result of the war we know that teachers and students in our Christian universities and middle schools are very eager to help the common people. Many Christian groups are trying to start cooperatives. Ginling College is trying to devote more attention to the needs of rural China and West China Union University is trying to follow the lines set by Dr. James Yen. What is being done abroad as well as the work in China needs to be studied more closely so that we may bring fresh hope and encouragement to our students. It is inevitable that very many young people are distressed about the condition of world affairs and the immediate problems in China, but we can defeat pessimism and despair if we bring to their keen young minds the methods of the actual living out of Christian doctrines.

In order to stimulate further thinking perhaps it is useful to quote here the conclusion of the Madras report on the Church and Rural Problems (Special Group, VI, Section 4):—

Toward A Christian Rural Civilization

The past decade has given us the ideal of a Christian rural civilization. We need now as a Church to see more clearly the implications of this ideal and to press on more vigorously towards its realization.

What are the spiritual and religious values that inhere in the processes of agriculture and in the social and economic relationships of rural life?

What is the moral responsibility of those who till the earth to care for it and to pass it on inviolate for the use of succeeding generations?

What is the relevance of Christian principles to rural economy and rural social organization?

If the earth is the table of the Lord, what shall we say to the fact that some of His guests have too little and some too much of His bounteous provisions for physical needs?

What is the place of the machine, of village industries, of co-operative societies, of medicine and hygiene, in a Christian rural civilization?

What is the relation of rural society to world peace?

How may the Christian message of God's redeeming love in Christ be best translated into the language of rural peoples and speak to their physical, mental, social and spiritual needs?

These questions demand that Christians everywhere should engage in more earnest study and advantage so that we may find and fulfil God's purpose for His children upon the soil.

The League of Prayer and Service

A new movement in England that is attracting considerable attention may be of interest to many of our readers. The League of Prayer and Service has been started through the efforts of two of England's most influential pastors, the Rev. Pat McCormick and Rev. W. H. Elliott. For the last year Mr. Elliott conducted a short broadcast once a week which emphasized prayer. This was of tremendous value to thousands of people who wanted him to go further. At the same time Pat McCormick had been carrying on a league of service. This spring in various large centres this new movement has been started and one of its most significant features is that it is enlisting crowds of young people. We can see that the appeal lies in the fact that it is offering a chance for practical service, but service based on the source of Christian power. During the world war Donald Hankey, a soldier in the trenches, wrote to his friends in England, "Let us hurl our lives after our prayers."

Again in China we find that these twin notes are being emphasized. Christian students are devoting time to self-discipline, to

prayer—praying for students in other lands, including their fellows in Japan. At the same time Christian student units are endeavouring to increase their work in the field of social service.

Amsterdam

This leads us to make a few comments on the Amsterdam Conference. The secretary of the World Conference of Christian Youth to be held at Amsterdam has written an article entitled "The Venturesome Side of Amsterdam." His title is of interest as it shows that probably one difference in this world conference from its predecessors will be that the program will try to present the challenge of Christian adventure, realizing that youth will not be attracted by formal old-fashioned platitudes. In a recent book concerning the church in Manchuria, the writer makes this comment regarding future missionaries:—

"And of young men and women of the right sort there is going to be great need. In the reconstruction which will follow the outcome of the war in China, whatever that outcome may be, the most creative work is going to be done by those whose ideas have not been too much fixed by pre-war experience in China. For there come times when experience is not the greatest asset. Pre-war men in a post-war world are not going to prove the best foreign helpers in the Chinese Church. In such a world the greatest assets are youth, and adaptability and a sure knowledge of the essentials of the faith."

Much of what he says here however will also apply to our Chinese co-workers. At the present time there is a very real and grave danger that much of the success of the work of the Chinese church during this war may cause leaders and members to feel that they can be quite complacent and satisfied with their methods. However, a closer examination may show that many of those who are coming into the church may not be entering from the soundest of motives. The China after the war will not be the same as the China of 1936. If we are to build a Church in China that will have sure foundations, we must *now* pay more attention to the needs of the rural community and the aspirations of youth. If the Church can enlist youth in a league of prayer and service to serve rural China, much can be accomplished that will be of lasting value.

Oxford Edinburgh did not mean much to the Church in China. Madras has meant a lot. Let us hope, and pray, that Amsterdam will fire the imagination of Chinese Christian Youth to see the vision of the Church Universal.

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PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS AS FAILURE TO DO SO MEANS LOSS OF MONEY TO THE RECORDER AND LOST MAGAZINES TO THE SUBSCRIBER.

WAR-TIME ADDRESSES OF YOURSELF AND OTHER SUBSCRIBERS WILL BE GREATLY APPRECIATED.

Christian Architecture in New-Christian Communities

J. PRIP-MØLLER,
ARCHITECT, F.R.I.D.A.

THAT side of the work of the Church which is described by the lines over this article represents a problem, which may be said to have three aspects to it. Before giving these, I shall just mention, that by the expression Christian Architecture I do not intend to monopolise any special architectural style whatever, as especially deserving that name. By the expression, Christian Architecture, I am only thinking of the architecture, which all Christians of all countries and nationalities wish to produce, when they in earnest try to erect their buildings to the glory of God and for the furthering of His Kingdom on earth.

The three aspects of the problem are the following: (1) The structural-practical-economical side. (2) The aesthetical side. (3) The spiritual side. I have taken the spiritual question as the last. It is the most important one, as is always the case, but we have become wont to think, that especially the first aspect, the practical, is the only one which really matters, when we are about to build.

By the spiritual side I am thinking of the means, which our buildings afford us to proclaim with the deeds of our hands the good tidings, which we try to proclaim with our mouths. The silent appeal which emanates from the lives of doctors, nurses and teachers to come to the living God the Father of all, although they may never have preached a word, might as well emanate from the *buildings*, which we erect in order to house these and other activities of the Church. Are our buildings in this sense of the word Mission-buildings?

The practical issues of the building problems in general, (the importance of which none will deny) have loomed so high in our minds that they have succeeded in making us believe, that they had the first and only claim on our attention. This has come about so much easier, as from our Western way of doing things we have been confident that the second and third side, the aesthetical and spiritual, *had* already been well looked after by our forefathers—especially those of the Gothic age—and that therefore we needed not—in fact ought not,—to give them our special attention today. This would hold true no matter where on earth we went.

The result hereof has been a tendency, I should imagine in most cases unconscious, to bring with us to other countries not only the word of God but also its architectural setting, so to speak, as we had come to love this through generations.

In my opinion, what we need in order to make our Christian buildings become real *mission* buildings, i.e. in the country where they are erected to speak understandably about the glory of God, is to let them speak in the architectural language of that country. There is a word in the Bible which to me is full of meaning also with regard to this question. You will find it in Acts 2, 11, and it reads: "We do hear them speak in our own tongues the wonderful works of God." Two things are expressed here: 1) There is no

mistake as to the contents of the message, it is the mighty works of God, and 2) the thing which makes the audience understand that the words are spoken just to them is, that they are spoken in their own language.

In the realm of architecture "our own tongue" means: Christian Indian architecture in India, Christian Chinese architecture in China and so on. It is on this principle that the mission societies and the new churches must take their stand. Otherwise we shall with our stone and mortar be building barriers in the minds of our brethren, which it will afterwards take time and labour to break down. And unto the Jews I became as a Jew, that I might gain the Jews.

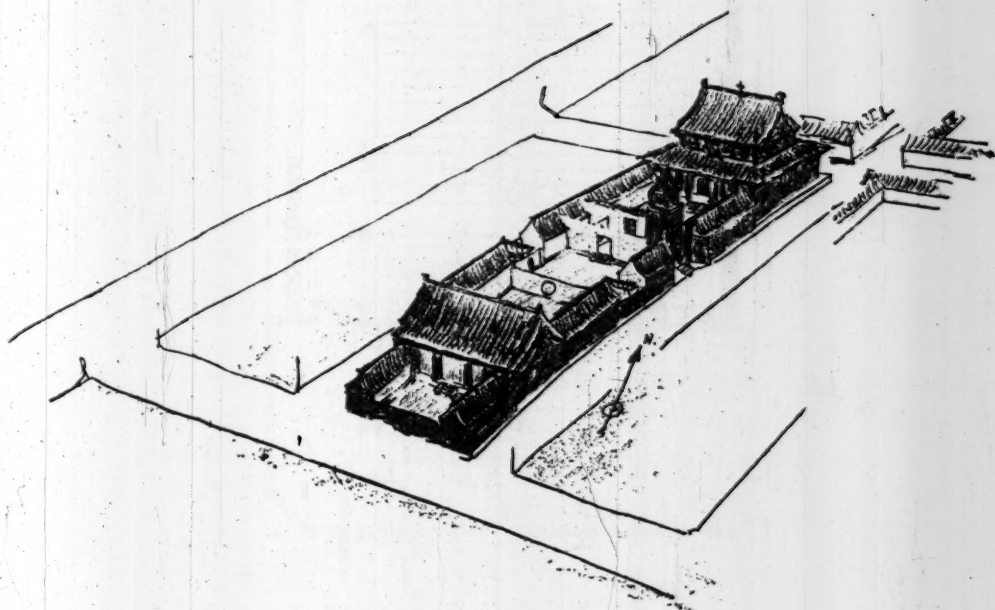
When this attitude is taken, *then* first comes the practical and aesthetical questions and we press for their solution.

When I shall try to take up a few of these and suggest possible ways of solution, I must do it on the basis of my experience from China, where hitherto my work has fallen. I am, however, confident, that what I have to say in principle will apply equally well to any other country, where these questions are coming up. I do not profess to give concrete solutions for any building problem, which has faced or will face the Church or the Mission societies. These problems differ so greatly when it comes to the individual work to be done, that it will be only misleading to attempt to set up any short-cut methods. Each problem must be met, judged and solved on the basis of its own inherent qualities, if sound and natural solutions are to be found, and a natural growth of new architectural forms rooted in the old traditions is to be expected.

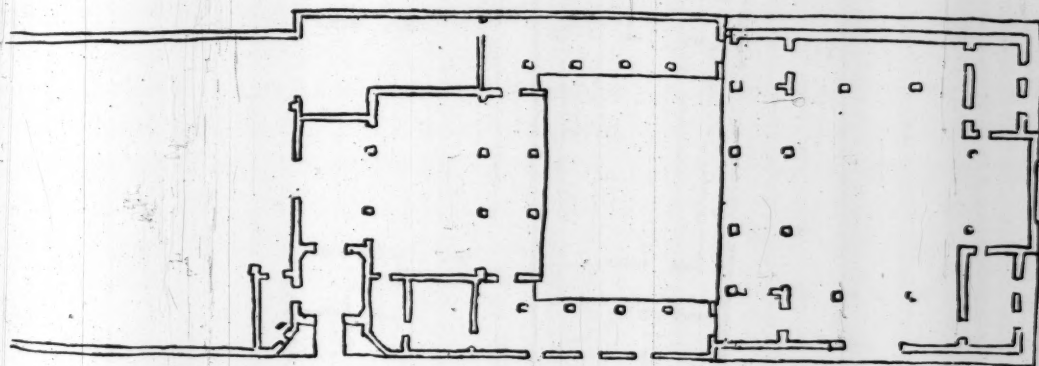
Architecture is harmony, and therefore first of all, we have to face the problem of creating harmony between the inside idea of the building and the outward frames of this idea, between the soul and the body of the structure. If we do not start here, we may get a building in the end, but we shall get no architecture. This question of harmony also comes up in connection with the relation of the building to its surroundings, be these other buildings or merely the landscape. Thus for a beginning we have two factors with which to operate when contemplating to make Christian architecture in a new-Christian land. The one is the local architectural tradition, the other the imported Christian idea, school, hospital, church, etc.

For my own deliberations I have found it useful to divide the last of these two factors into three groups. (1) Those ideas, which are entirely new to the country to which they are now introduced and for which the local architecture, therefore, has no traditional frames. I am here thinking of hospitals, to some extent also of schools etc. (2) Those ideas, which have already their equivalent in the country, wherefore also local architectural forms are found, but where the contact with western ideas have brought about certain changes in their local conception so that there is now a wish to alter the old architectural forms so as to suit these changes. I am here thinking especially of the homes, these all important cornerstones in the upbuilding of the life of a nation. It is obvious, that the homelife, even when somewhat changed through the impact with Western

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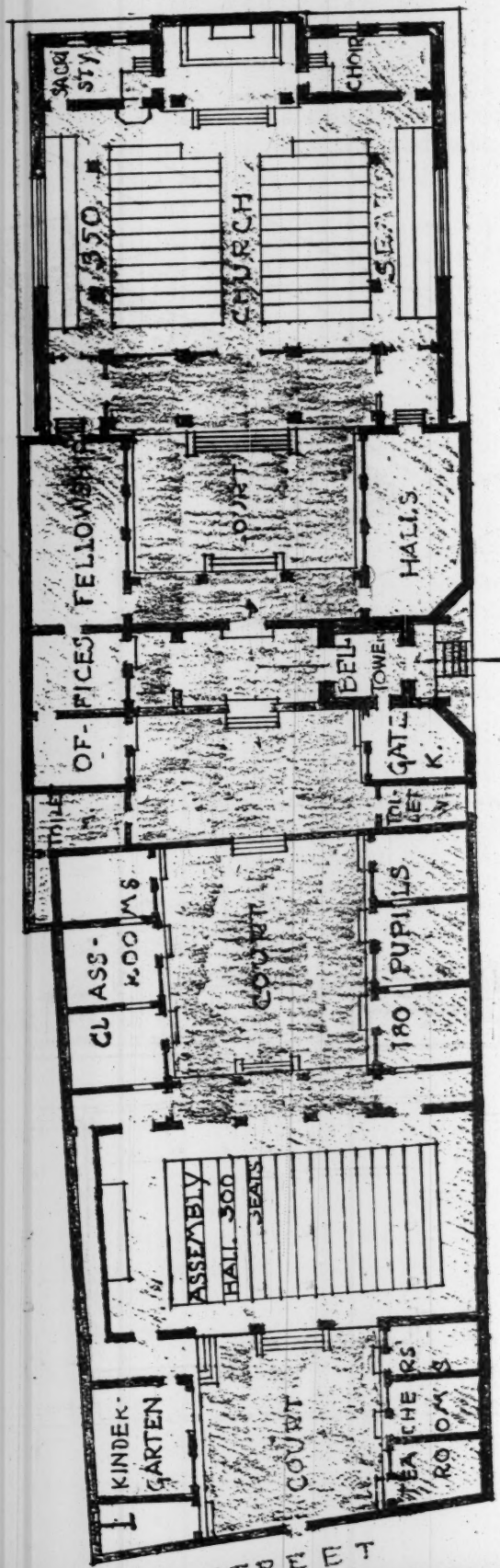


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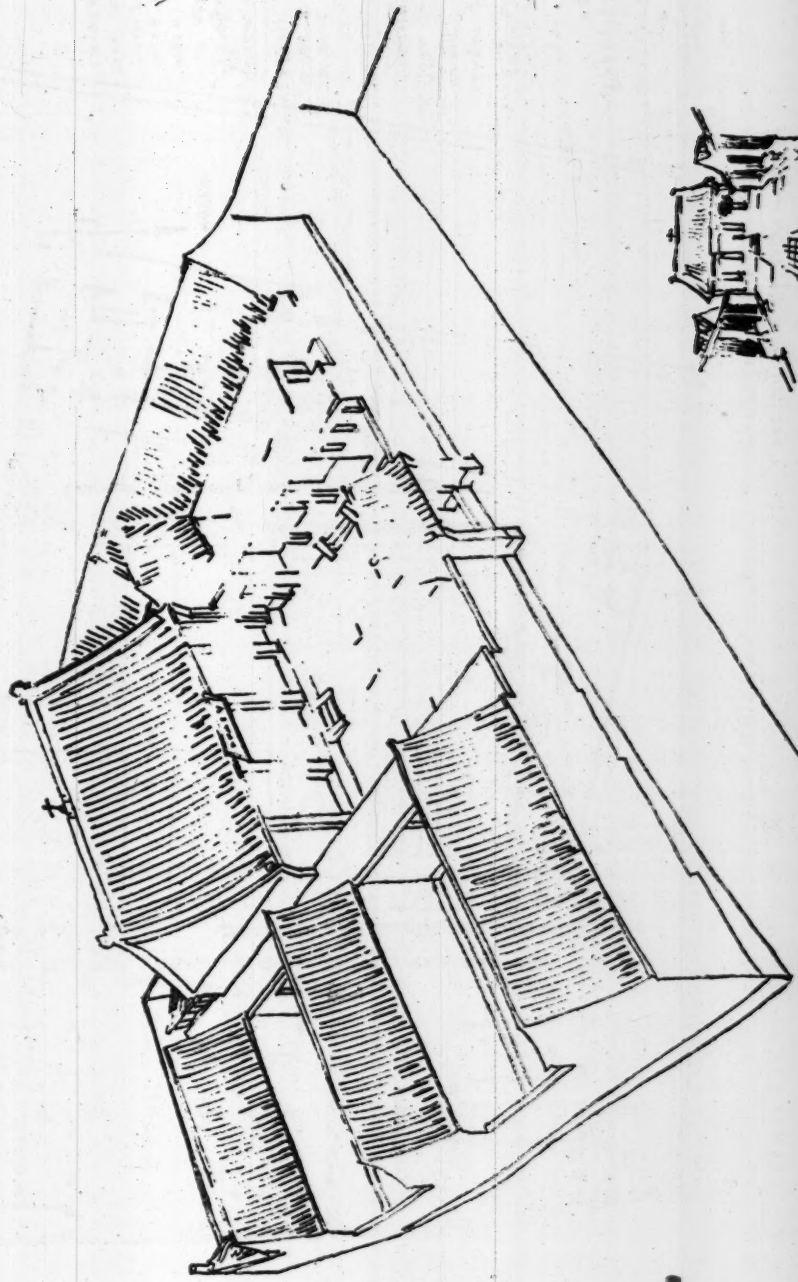


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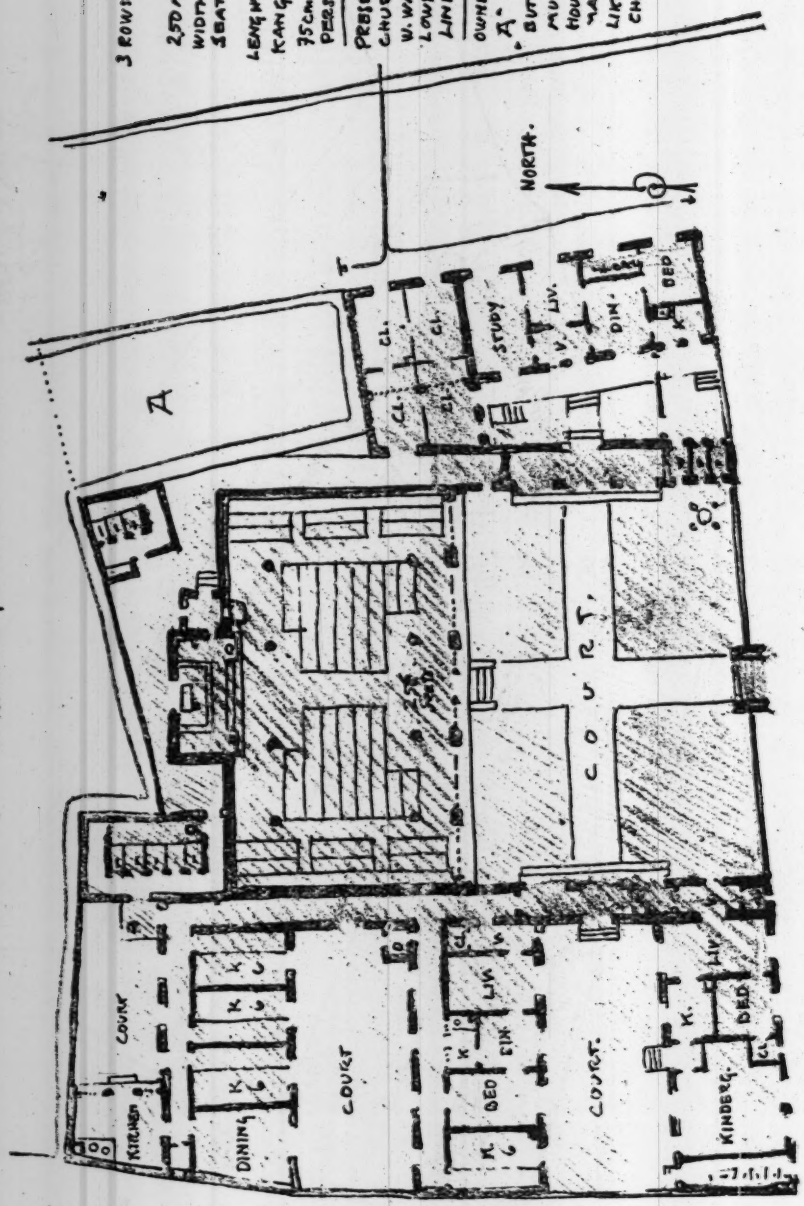
TSANGKOU NEAR ISINGTOO BIRDS EYE VIEW FROM S.E. BYO. APRIL 1939
CHUICH ETC.



TSING TOW. NEAR TIENTO.

SCALE 1:200. EGO. APRIL 1928.

CHURCH. PAID HOUSE. SCHOOL. CAS ROOMS. GIRLS HOTEL. 24 QIETS. QUARTERS FOR FOREIGN MISSION. QUARTERS FOR BIBLE WOMAN. KINDER GARTEN



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culture, is still rooted in the local traditions and shall remain so. An attempt, therefore, to adapt the frames around such homelife must of necessity be one of holding on to the old architectural traditions given and carefully and slowly introduce only such minor alterations as will stabilise and stimulate development of the best of the new idea-contents in the homes. (3) Those ideas, which have not only their full equivalent in the country, but around which the architectural traditions through centuries have built up frames, fitting so tightly, that it should be possible, in principle, to take over these frames with a less amount of adaptation than in any of the other cases. I am thinking here of halls of worship, temple halls and churches.

From the above it is obvious, that in the first case, the hospital etc., it will be impossible to create anything worthy of the name of architecture simply by fitting architectural details of the country in question around plans and elevations which in the West have been the result of the gradual development of the hospital idea. Nevertheless, much money and many thoughts have been put into solutions along this line, solutions which, I am afraid, in spite of all the labours behind them will prove blind streets, because the two fundamental factors, the imported idea and the local frame did not mingle, but each looked after their own interests.

I wonder, even when the question is of a hospital, whether we need to be so absolutely certain, (at least at the present stage), that the standards, which we have been working out in the West as the highest attainable and best, really remain so, when transplanted to another country, where the background is totally different. On certain points, as e.g. hygiene, antiseptics etc., it is obvious that no concession can be given beforehand, without vitally injuring the hospital idea. But I am perfectly certain, that many mission doctors could be found today, who are doing things in the field, which they were never taught to do while in university, but which, under the pressure of circumstances, they have adopted because, as matters stood, these methods actually proved better than the "best." Should it not be possible to tabulate the experience of such men and thereby create a set of standards, which did not in the slightest alter nor lower the spirit of the originally taught and imported hospital standards, but which in that very spirit of offering the best help, had altered some of their forms of application and adapted them to the local needs?

These remarks must suffice for a suggestion, that there needs to be some rethinking of what it is, we really want to give, also when the question is about seemingly fully standardised, scientific matters as these meet us, e.g. in the daily work of a hospital.

But is it possible to let the *architectural tradition* of the country undergo a similar change of form and retaining of spirit? Obviously we cannot copy them as they stand. Attempts which it has been my good fortune to carry out in China have convinced me, that the road to follow is exactly the same for the exterior as it was for the interior: Find out what are the essential features of the local architecture, make this material flexible by leaving out, the non

essentials and the forms thus found it will be possible to fit around the new idea-contents, so harmony with this is obtained, and the soul and spirit of the old architectural forms retained.

What constitute the essentials of local architecture must, of course, be a matter of technical study. In China, we may classify them as follows:—(1) The grouping of the buildings in relation to each other. (2) The structural division of the Chinese house in two sections, based upon a post and lintel system which is found in all buildings from the Emperor's palace to the lowest hut. (3) The emphasis on the horizontal character of the buildings. (4) The overhanging eaves. It does not cost more to attempt a Chinese grouping of our mission or church buildings, neither does it cost anything to stress the horizontal effect nor to reproduce by the correct placing of our windows that strong feeling of rhythm which is one of the characteristics of the columns of a Chinese house facade. An overhanging eave gives that big shadow whereby the horizontal effect is further emphasised, and the one thing and the other help us well on the way towards harmony between interior and exterior, the soul and spirit of both factors having remained intact and the costs having been rather lowered than the opposite.

Among the non-essentials I reckon that wealth of details, which usually adorn the big buildings of the Orient. When we too often have said: It is too expensive to build in Chinese style, I believe it is because we thought of the Audience Hall of the Imperial palace of Peking, whenever we contemplated to build a senior middle school dormitory for 50 boys. And then we rightly decided, that it would be too-expensive. But in China as well as in other countries there are as many economical and social levels of houses as in any Western country. This fact has nothing to do with their genuineness as Indian or Chinese structures. Let us look for our architectural motives on the levels which correspond to that of the house we are contemplating to build. Cannot the new churches and the missions when going to build take up this view point in a more conscious and definite way than hitherto? Costs would immediately be lowered and a constant saving on the building budget would follow, while at the same time the new and smaller churches would be stimulated to start building at an earlier stage than hitherto possible because their dream unconsciously as a rule has been that of getting a "real" i.e. a foreign styled church.

Architectural details are as the rule the most expensive to copy but unhappily they have usually been considered the most important to employ if one wished to give the new building a true local character. I shall here only repeat the formula, which I have found expresses what ought to be our right attitude towards the question "architectural details." *"It is not the details which should be copied, but the effect of the details."*

We can for instance copy the rhythm of the columns by placing the windows right, and we can copy the effect of the overhanging Chinese roof by copying its shadow and leaving out its old and intricate and extremely costly bracket system, which of centuries has been its traditional support, etc.

Regarding the second group, the home, I shall quote just one instance from my own experience as an example, how we may treat the problems here involved as well as those which will confront the Mission and the churches in the social side of their work. In 1924-26 when building the Moukden YMCA, I was asked by the committee to make the designs for a one family house type. This plan I made simply by placing a piece of tracing paper on top of an ordinary Chinese 3-section house and, while keeping to their structural form and dimensions, and to certain practical features of a domestic character, by introducing such minor features connected with the modern development of Chinese home life, which the class of people, who were expected to live here, had come to consider as distinct improvements on the old plan.

Individual garden and kitchen yard were placed in front and to the rear of the house. The price of the buildings compared most favourably with ordinary good Chinese construction. They were rented out immediately and a long list of expectant tenants was soon established. The toilets were outside the houses and by means of some extremely simple devices, (which required no renewal), made fly proof, odourproof and easy to keep clean.

By attempting to let the Christian spirit rule our thinking and planning in the field of domestic building we shall have done something to create for and with the people such frames as will give the home life the best possibilities to develop along Christian and indigenous lines.

The third group included buildings of worship, wherefore the idea-contents (the spirit of worship) would not be principally different between the local and the introduced, and the local frames therefore more in harmony with the introduced idea than in any of the two other groups mentioned. As to the use of the Chinese temple-hall architecture for Christian purposes I feel, that very little has to be done here in order to turn it into frames around a Christian service. The chapel, which it has been my good fortune to build on Tao Fong Shan, near Hongkong for Dr. Reichelt's work among Buddhist monks, and the plans made here for a big church, not yet built as well as the plans made for the American Lutheran mission Tsingtao and reproduced in this number of the Recorder all tend to convince me, that purely Chinese architecture does not take away from the Christian service therein conducted anything of its Christian spirit and contents. I am not unaware of the possibility of danger which this view involves. Some may get their thought mixed up as to the character of the spiritual contents of this building which reminds them of their own buildings of worship. We have to pray for tact and wisdom when doing this. Nevertheless I cannot see better than it ought to be done. In this connection I need just remind you that our most treasured form for a church edifice in the West, the sight of which is able to fill us all with a spirit of worship and reverence, the Basilica, is originally a non-Christian court building, used by the Romans. Later the Christians found it to possess as a building the qualities, which they needed for their new and big church houses. Does this not prove that where the spirit of God is at work, we need

not fear the outcome? We are the spiritual descendants of those who made that step and at the first worshipped in those Basilicas.

I shall not enter into details regarding the use of local architectural traditions for our church buildings, but only point to a line of thought which to me leads to the solution of this specific problem. If our Church and Mission buildings in general ought to be missionary in spirit there are no buildings of which this should be more true than our church buildings. If we build a Gothic church in any new-Christian country, the language which it speaks has to be translated to the uninitiated before they will understand that it is spoken to them. Is there really any reason why it should be so? Should it not be possible to design the church in such a manner, that it would send forth, immediately it was completed, or even before, a call to worship which would be understood by all, and especially by those, whom the church should be especially eager to call in, those who had hitherto been outside? Would such an edifice not eliminate a lot of teaching or explanation now necessary in order to make these "outsiders" understand, that the foreign looking building was after all a place of worship and worship of one, who was concerned about them, as their Father? Would there be any real danger, that the newcomers would get wrong ideas as to what kind of spiritual food they were offered here? Would not the holy spirit of Him, who dwelt here and the work of His children who tried here to serve Him in spirit and truth be a sufficient guarantee against that? Would it not be easier to tell the newcomers of the love of God for them and their people from time eternal if at the same time they could see that their cultural gifts, which they had come to treasure, could be used directly in their worship of their heavenly Father? Would this not help them to think more freely and more deeply about the kingdom of God and their duties to it as a Christian people, when they discovered, that now they were not bound by outward forms of others but only by the word and spirit of God? They then would understand that this word and this spirit could take on forms near and dear to them.

In the world today we need more than ever a strong Christian church which in the spirit of Christ can not merely balance but lift up to a higher plane the nationalism, which in some places tends to draw man away from God. We are all His creation, part of Him and endowed with His special gifts, destined to reveal sides of His universal glory, which cannot be brought out so fully by any other individual or nation.

Shall we then introduce a distinct Western type of church and expect that hereby the universality of Christ is being revealed? The Western type is just as national and non-universal as the non-Western ones, and none of them, not even the Western on the ground that it is older, can claim to be the one which ought to be adopted everywhere. God does not dwell in temples made with hands, but He rejoices when His children offer to him the best of what He entrusted to their care and use. Also about the church buildings it will hold true, that the universality of Christ and his supernationality will be reflected and brought out only when all his children sing His praise in their own tongue.

Chinese Art and Modernism, the Rambling Meditations of an Architect

J. V. M. BERGAMINI

CHINESE art is one of the highest achievements of the human race. Incidentally the contention of many historians that a civilization may best be appraised by the art it produces places Chinese civilization in an enviable position. Chinese works in pottery and bronze have a beauty of form, an appropriateness of decoration and the pottery a richness of color such as has seldom been equalled. Chinese architecture has a simplicity, a rhythm, and a beauty of form which is most impressive, in spite of the lack of variety of composition.

The use of pure color in architectural decoration, pure color broken into small areas of each color, gives a richness of effect seldom if ever found in Occidental art. In fact color is the passion of the Oriental architect just as form is the passion of the Occidental. This fact should be kept in mind by Westerners in appraising Chinese architecture. The blue roofs of the Temple of Heaven, the rich yellow of the roofs of the Forbidden City, the deep red of the walls and wood work together with the magnificent intricate color decoration of the eaves leave a never-to-be forgotten memory with the fortunate visitor to Peiping.

Peiping is still one of the wonder cities of the world and the London exhibition of Chinese art in 1936 was one of the events of the decade. This exhibition did much to bring the West to an appreciation of Chinese art. Chinese art is our heritage and we should treat it as one would treat his grand-mother, with gentle consideration and kindly respect.

Today there is much said and written regarding modern or contemporary art. Most of this discussion leaves one in a deep state of bewilderment. Art is in a state of flux. There are periods of great transition in the times of man and it would seem that just now we are in such a period. We like to call it progress but that is not necessarily the case. No great art has been a decided break with the art of the past, but there has been a logical development, although at times the transition has been rapid.

Art in China appears to have travelled a most conservative path well guarded by many rules and surprisingly consistent good taste. The sculpture usually possesses a solidity that is most effective, the form is pleasing and in spite of the conventional treatment few people have produced sculpture that will stand the test of time as well as that of the Chinese. The painting is difficult for a westerner to appraise as the method of procedure and the traditions behind the art are so different from anything we are familiar with. Nevertheless there is a harmony of color, a natural feeling for composition, a bold execution and a vitality that demands our admiration and respect.

Referring to architecture I do not believe the developments of the past were deliberate attempts to do something different but were

the natural results of new methods, materials, and conditions of life. I write this for there is grave danger in the present tendency to accept new and sometimes hideous forms just because they are different. Generally speaking it is usually easier to perpetrate an atrocity in a building, as many architects know to their sorrow, than it is to have it altered or rebuilt. New materials such as structural steel, reinforced concrete, colored stucco, bricks, tile, and terra cotta, and the various metal alloys, new methods of roofing, the availability of stone and marble from any and all parts of the world, the comparatively inexpensive richly colored glass, modern heating and plumbing together with the present day manner of living and working all combine to form a palette so dazzling that few of the builders even begin to grasp the possibilities and many fly off at odd tangents before they have half begun. It may be well to repeat, sane building is the logical use of the available materials and the practical solution of the various problems such as climatic conditions, the various uses to which the building will be put, etc. A striving for bizarre or unusual effects is dangerous. The first consideration in judging a building is its appropriateness, does it harmonize with its surroundings, or perhaps better still, will it harmonize with its surroundings twenty years from now.

Let me illustrate this point with a few illustrations from our home lands. Liberty's Store in London is a brave attempt to bring back some of the good things of the past but is it wise in London? The other extreme is the new Shakespeare Theatre in Stratford. It is in the fore front of so-called modern architecture, but is it appropriate for Stratford or will it be twenty years from now? Considered as an essay in modern architecture it is a great achievement. A modern house, a so-called "suntrap" set in the countryside to me is appropriate in spite of the disapproval of numerous town councils. This is the day of plate glass, glass brick and central heating. Our mode of life demands sunlight in the home. It is quite different from the days when means had to be found to utilize the small panes of glass available one or two hundred years ago, and when the inhabitants spent their days in the open air and retired to their homes as a refuge from the elements. We have modern heating, and large expanses of glass are available. Let us use them both, but not necessarily in a cottage such as was built two or three hundred years ago. The American business man working in an office surrounded by modern furniture and up to date office equipment riding home in his motor car to an Elizabethan type of house, to dine in modern clothing in an Elizabethan dining room furnished with Elizabethan furniture is an odd set up. Much better is the severely simple room of our day with its colorful furniture and hangings, and its modern appurtenances designed for and built into their surroundings. As the practical application of Chinese art for most of us is in building operations let us briefly consider modern building problems especially buildings for mission use.

As funds for a building project are more easily obtainable than funds for maintenance the question of upkeep should be one of the first considerations. Next comes the question of style. We are

NOTES BY THE ARCHITECT, Mr. J. Van Wie Bergamini

The four accompanying designs for churches in China illustrate attempt to utilize local materials in a simple straightforward manner for inexpensive church buildings—grey brick, grey tile, perhaps a little white stucco and red paint for the exterior and brown woodwork with a little color for the interior finish, together with grey brick or sand plaster. Buildings such as these should harmonize with the surrounding buildings in a Chinese city or village. Slight curves in the roof lines will add to the appearance as well as to the cost. These buildings are planned for the service of the Episcopal church and some modification may be advisable if they are to be used for other forms of worship. As a general rule simplicity lends dignity.

"A". This design might be called the International style, for this type of church has been found in all lands during all ages. It is one of the simplest forms for a Christian church and yet when carefully proportioned it has considerable charm.

"B". Perhaps this plans lends itself best to Chinese forms of architecture, the entrance not being at the end of a comparatively narrow building. Unfortunately the elevation shown here does not do this type of building justice, as the windows, door porch etc. should have more elaborate Chinese detail.

"C". This might be called the Early Christian type. The side aisles are convenient and the arches between the aisles and the nave give a mystic touch not to be found in a simple rectangular building. The building may be modified by omitting the arch between the sanctuary and nave. Posts and lintels may be substituted for the arcades between nave and side aisles if it is desired to have the building more closely follow Chinese forms of architecture. An arcade however is more appropriate for a building of brick construction.

"D". On an open plot of ground this type has great possibilities as the mass builds up to the central tower in a manner not possible with the other plans illustrated. The four arches at the crossing help to give interest to the interior. This form is the basis of most cathedral plans.

The "A" plan is not necessarily only appropriate for small churches any more than the "D" plan is only for large ones. The smallest church I have built, an attractive little building, is of the "D" type of plan. Two of my most successful buildings are of the "C" type, one seating more than 500. My largest churches, one seating 1200, are the "B" type of plan and I have found this plan the least expensive per "sitting."

Should the demand warrant the work involved, these plans will be made available in the form of working drawings, provided at a small nominal charge to cover the cost of blue printing and postage. During the following six months I may be addressed at 281 Fourth Ave, New York City.

NOTE BY THE AUTHOR: This is the first

of the series of papers on the history of the
city of New York, and is intended to be
a general history of the city from the
beginning of the settlement to the present
time. It is intended to be a general history
of the city from the beginning of the
settlement to the present time.

The first part of the paper is devoted to
the history of the city from the beginning
of the settlement to the present time.

The second part of the paper is devoted to
the history of the city from the beginning
of the settlement to the present time.

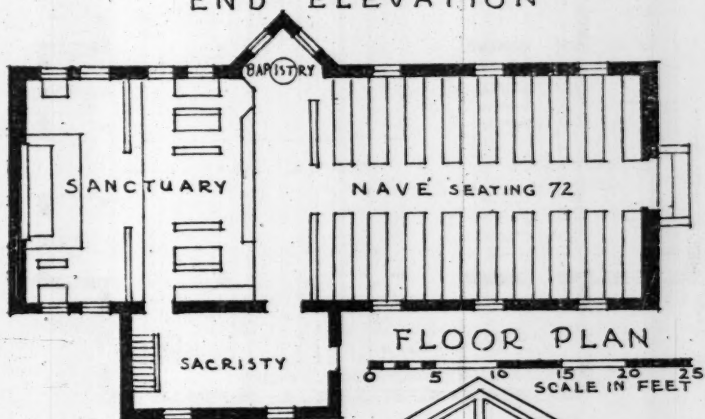
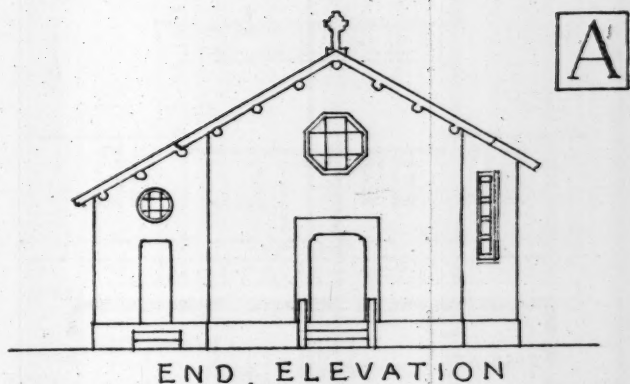
The third part of the paper is devoted to
the history of the city from the beginning
of the settlement to the present time.

The fourth part of the paper is devoted to
the history of the city from the beginning
of the settlement to the present time.

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the history of the city from the beginning
of the settlement to the present time.

The sixth part of the paper is devoted to
the history of the city from the beginning
of the settlement to the present time.

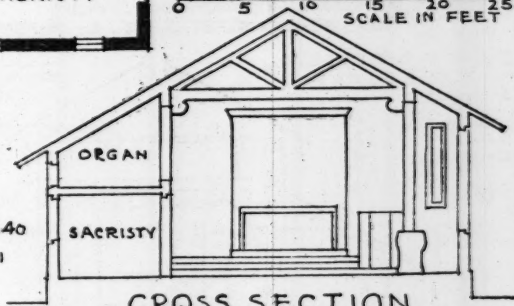
The seventh part of the paper is devoted to
the history of the city from the beginning
of the settlement to the present time.



2160 CUBIC FEET
at \$1.15 CU. FT. =
\$3,240.00

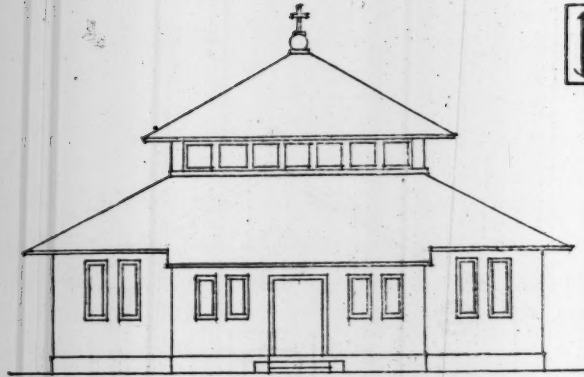
SEATING
NAVE 72
CHOIR 9
TOTAL 81
COST PER SEAT \$40

J. VAN WIE BERGAMINI
A. I. A.
ARCHITECT.

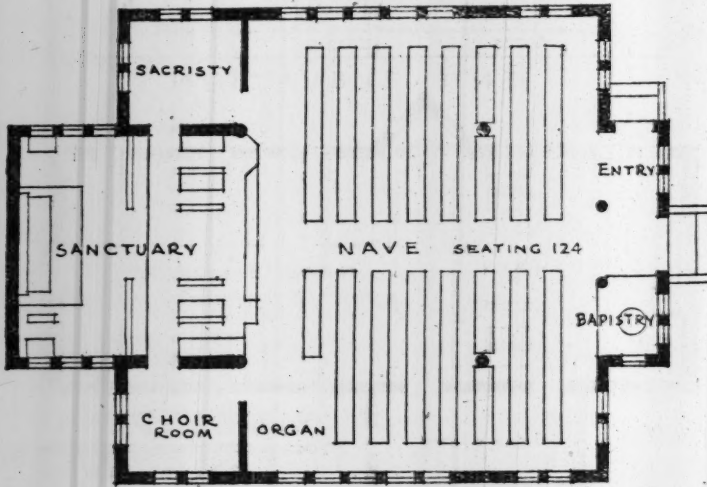


DESIGN FOR CHURCH BUILDING

B



END ELEVATION

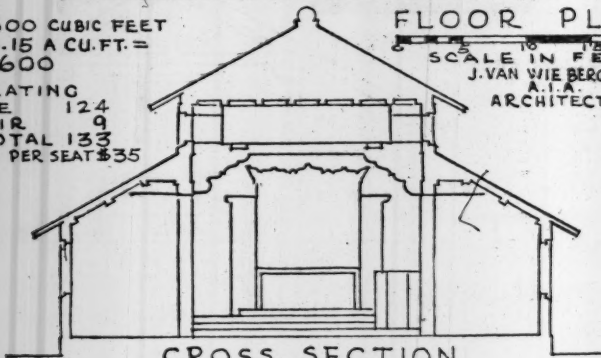


30,600 CUBIC FEET
AT \$15 A CU. FT. =
\$4,600

SEATING
NAVE 124
CHOIR 9
TOTAL 133
COST PER SEAT \$35

FLOOR PLAN

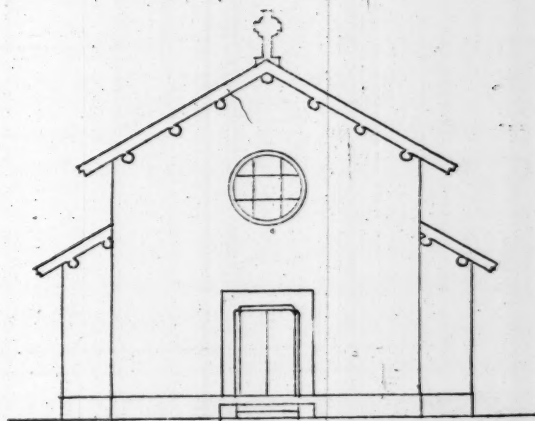
SCALE IN FEET
J. VAN VLIET BERGAMINI
A.I.A.
ARCHITECT



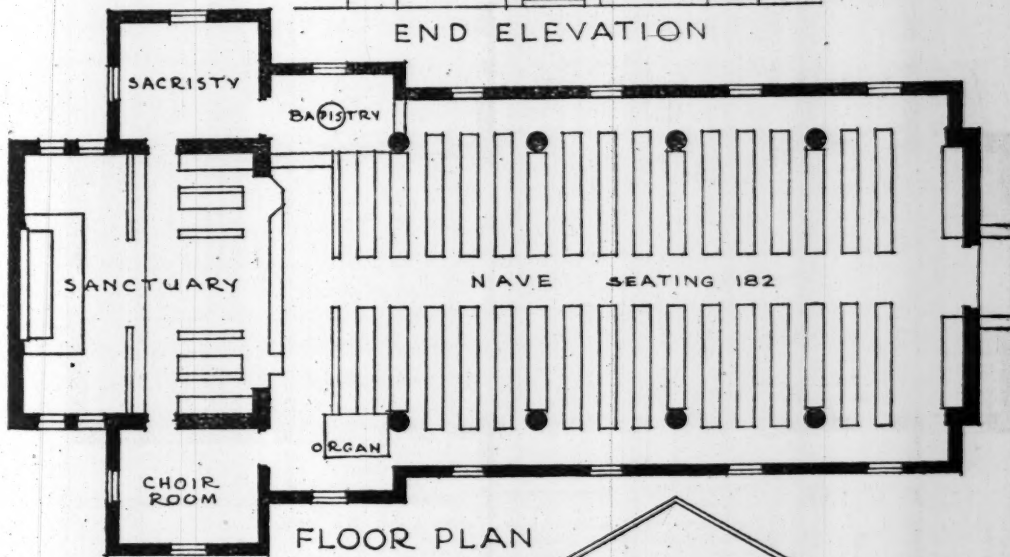
CROSS SECTION

DESIGN FOR CHURCH BUILDING

C



END ELEVATION



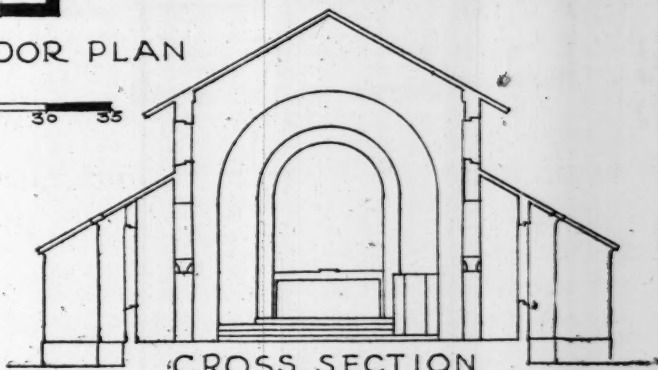
FLOOR PLAN

SCALE IN FEET
0 5 10 15 20 25 30 35

52,270 CUBIC FEET
AT \$0.15 A CU. FT. =
\$7,840.00

SEATING
NAVE 182
CHOIR 14
TOTAL 196
COST PER SEAT \$40

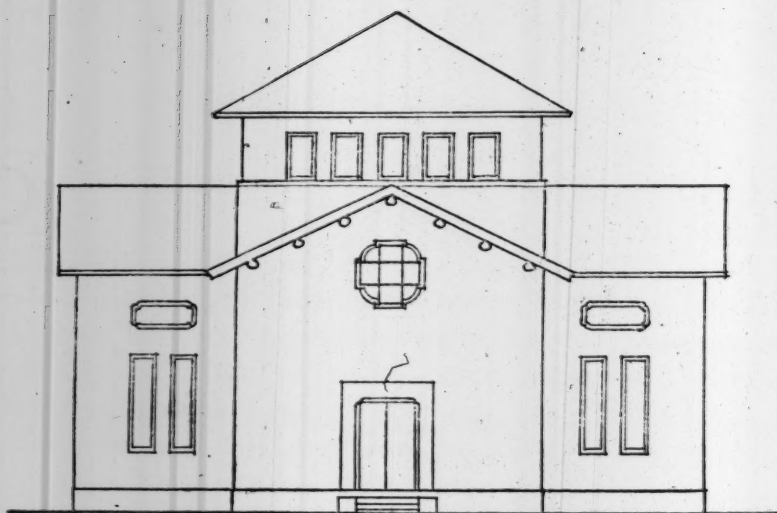
J. VAN WIE BERGAMINI
A. I. A.
ARCHITECT



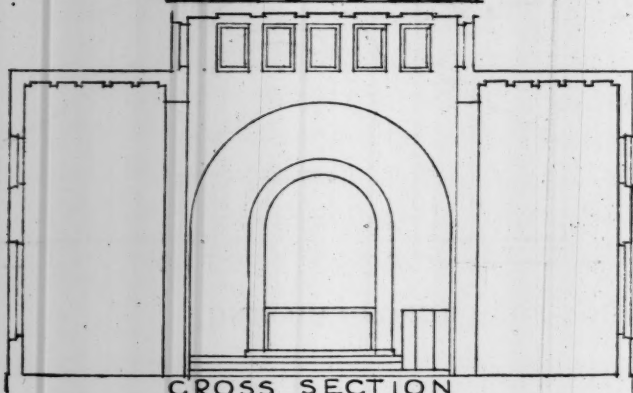
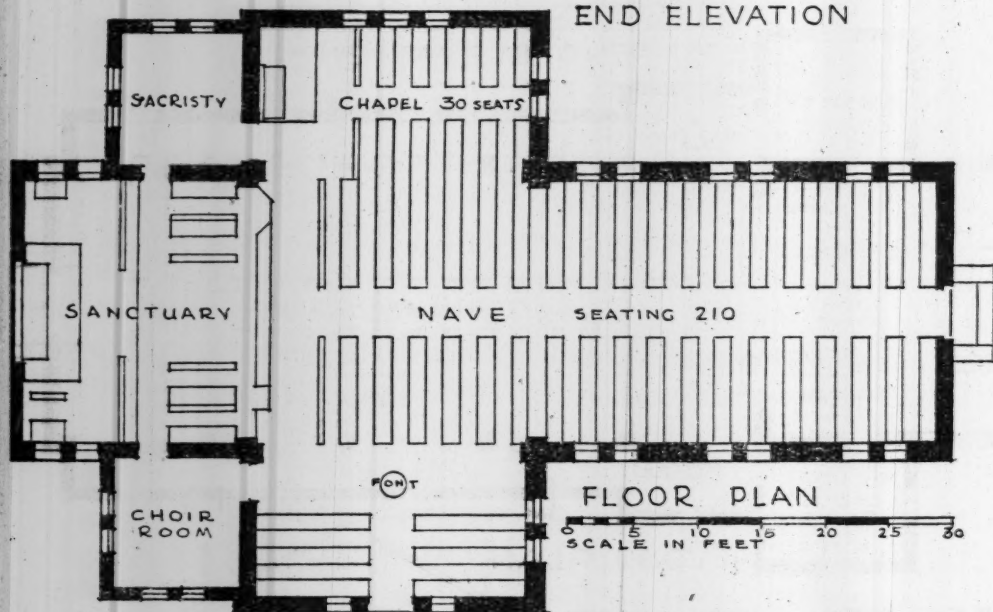
CROSS SECTION

DESIGN FOR CHURCH BUILDING

D



END ELEVATION



CROSS SECTION

75,600 CUBIC FEET
AT \$15 A CU. FT.=
\$11,340.00

SEATING
NAVE 240
CHOIR 12
TOTAL 252
COST PER SEAT \$45

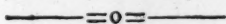
J. VAN WIE BERGAMINI
A.I.A.
ARCHITECT.

DESIGN FOR CHURCH BUILDING

guests in this land and I might almost say that simple, inoffensive buildings are as important as the matter of maintenance. I have travelled widely throughout China and I have yet to find the Chinese temple which did not harmonize with its surroundings. However, when I recall the church buildings frequently met with I shudder. Some of the city churches are bad enough but the comparatively huge buildings found in the country, sticking up like sore thumbs from Chinese villages, are a travesty on our religion. I realize the difficulties of the situation. Frequently a busy man has to plan, without professional assistance, the building required for his work and usually without sufficient funds for what he considers the pressing requirements.

A new order is now taking the place of the old form of mission work and perhaps greater attention will be paid to the architecture. The educational and medical work, if it is to survive, must be of the highest order and the more intensive religious work, I trust, will result in finer parish buildings. For two thousand years we have been developing a Christian art. It is a glorious heritage, inspired, I believe, by God and developed for His glory. Let us avail ourselves of this grand birthright. Let it inspire our modern buildings but let them be appropriate both for their use and for their environment. Every building is an individual problem and should be studied as such so as to make wisest use of the available site and to be so arranged as to conveniently function in its daily use. Let me repeat, each problem, whether school, hospital, church or parish building, should be studied by itself in relation to its environment and daily use. Planning is a fine art and requires time and study.

The future indeed is bright. Travel and photography have made our magnificent heritage available to us as to no former age, and the materials now available for building have never been equalled. Let us grasp the opportunity and build as befits children of the Almighty God.



Why Another Conference at Amsterdam?

KIANG WEN-HAN

FROM July 24 to August 2 this year there will be held in Amsterdam, Holland, a World Conference of Christian Youth. It is expected that 1,500 Christian young people, men and women, will come to this conference from different parts of the world. Unlike the past world conferences, the Executive Committee for this Conference on which nine world Christian organizations are collaborating including the World's Alliance of the Y.M.C.A., the World's Y.W.C.A., the Worlds Student Christian Federation and the International Missionary Council, is aiming at a real youthful attendance as two-thirds of the delegates are to be from 18 to 25 years of age and the rest must be under 35.

China is entitled to send a total of 31 delegates to the Conference, 11 representing the Churches, 10 representing the Y.M.C.A., 4

representing the Y.W.C.A., and 6 representing the Student Christian Associations. An ad hoc Committee of the National Christian Council, the National Committee Y.M.C.A. and the National Committee Y.W.C.A. has already been organized in Shanghai to work on the delegation from China. It is hoped that the majority of the delegates will be able to return to China soon after the Conference so that they may share their experiences with those who are unable to go to Amsterdam.

The question will naturally arise in our minds as to why there should be another world conference after we have had a series of world conferences during the last two or three years. The Churches had their world gatherings at Oxford and Edinburgh in 1937 and at Madras towards the end of 1938. The Y.M.C.A. had its world conference at Mysore in 1936 and the Y.W.C.A. had its world gathering in Canada in 1938. The General Committee of the World's Student Christian Federation also met at Bievres, near Paris in the summer of 1938. Especially for Chinese Christians, the attending of world conferences under the present circumstances is quite a luxury. It takes away people at a time when they should remain at their posts at home. The time and cost involved puts our query in a most acute form.

When I was in France attending the Preparatory Meeting last summer, I raised that very question and my mind has been revolving on that question ever since. The purpose of Amsterdam as stated in the printed leaflet is as follows: "To mobilize youth to witness to the reality of the Christian Community as the God-given supranational body to which has been entrusted the message of the victory of Jesus Christ over the world's spiritual, political and social confusion." M. Henriod, Chairman of the General Committee for the Amsterdam Conference, reminded us at the Preparatory Meeting of the three-fold purpose of the Conference: first of all, to bear Christian testimony; then, to re-think Christian principles; and thirdly, to share in the experience of the whole oecumenical movement. I still remember very vividly the different points of view presented at the Preparatory Meeting in regard to the fundamental objective of the Conference. Our European friends insisted with a good deal of emphasis that such an oecumenical conference should deal mainly with personal spiritual problems rather than setting up of a Christian social programme. The starting-point should be the Revelation in Jesus Christ and our witness to it. Others from North America and the Far East felt strongly that the approach should not be too "theological" or intellectualistic but that the world crisis demands a clear and specific message in relation to actual situations. Biblical re-orientation should be translated into a program of action for our day.

This is indeed a very vital question. As some people say that the statement of the purpose of the Conference is the standard of judgment, I have often been wondering what the 30 delegates who will have the privilege to go to Amsterdam from China will expect out of such a conference. The general reaction I have got so far is that our Chinese young people would like to take the opportunity

of Amsterdam to share with the others their sufferings and experiences which they have gone through during the past two years of Japanese aggression, and to discuss with their Christian brethren of other lands as to what is the Christian message and the program of Christian action in counteracting the gross injustices and the shattered morals of the day. The political and international issues of the world today are essentially spiritual issues at the core. They affect the sentiments, loyalties and the very lives of young people. Oecumenism would be vague if it takes no stand on vital issues. Amsterdam would be unreal if the fellowship of 1,500 delegates is based mainly on sentimentalism and the juggling of theological problems. God's judgment must be proclaimed fearlessly and unequivocally.

The Conference at Amsterdam will be a unique rally of Christian youth. It is the first of its kind in Church history. It is only natural that there will be high expectations in regard to such a Conference but we must keep clear the things that we should expect in a conference of such a nature. We must remember in the first place that this is not a political conference, and therefore the conference makes no pretense of trying to solve political problems. The main theme of the Conference is "The Christian Community in the Modern World." In other words, the Conference seeks to make a corporate witness in face of the divisive forces of the present-day world. It will not be an easy task for the simple reason that we are unable to detach ourselves entirely from the weal and woe of the world. The people from the distressed areas would want to know what an oecumenical gathering has to say about their distress. Yet moral pronouncements on specific issues will probably not be forthcoming, judging by the experience of the recent conference at Madras. Such pronouncements, if made, it is feared will intensify the difficulties of the Christians from countries that may be condemned and endanger the unity of Christian fellowship.

It should be remembered also that Amsterdam will be a "world" meeting. It therefore cannot deal exclusively with one particular area or one specific issue. It has to look at things from a world plane and in a world dimension. The concern will be world-wide in scope. Our world is indeed full of problems today. Each problem requires a thorough grasp of the factual situation and the guidance of expert leaders. Over-simplification and generalization are dangerous. In an international gathering we are apt to interpret and judge other people's problems according to our own measures and standards. It is not easy to learn to "listen" to other people's points of view. But we are told that the value of an oecumenical conference is not only to consider the issues from one's own viewpoint, but also to answer the basic questions: "In view of the difference between my understanding of this matter and that of many of my fellow Christians, what is to be my attitude toward those Christians with whom I disagree? What is to be my practical action in relation to theirs as they and I seek to express our respective views in daily life?" We

must not minimize the fundamental differences but face them in a realistic way.

Amsterdam will also be a "youth" conference. Youth are generally more courageous and outspoken. As a matter of fact, the older people should know that it is very dangerous to sit on the lid in a conference of youth. They are more easily disillusioned if they do not have complete freedom of expression. Spontaneity and informality often bring good results in youth gatherings. I believe there are great possibilities that Amsterdam will prove to be more prophetic than the whole series of previous world conferences. In political phraseology the voice from Amsterdam may not be so distinct as it was at the World Youth Congress at Poughkeepsie last year. But it will be just as clearcut. At Amsterdam, the youth will call to youth throughout the world that they are members of one World Christian Community and that it is up to them to be faithful to the calling of God to make the influence of this God-given Community felt in all corners of the world and in all phases of life.

The issues to be discussed at Amsterdam will be the following: (1) Christian Youth in the Nation and the State, (2) Christian Youth in a World of Nations, (3) Christian Youth in the Economic Order, (4) Christian Youth and Race, (5) Christian Youth and Education, (6) Christian Marriage and Family Life, and (7) The Church: Its Nature and Mission. In all these problems, the Amsterdam delegates will be benefited by the results of the world gatherings of the Christian Churches and the Christian youth movements in the past two or three years. Two excellent pamphlets have also been specially prepared for the Amsterdam Conference. The first is "The Christian Community in the Modern World," prepared jointly by Walter W. Gethman and Denzil G. M. Patrick. This is as clear a statement of the basis of that community in faith and life as can be secured. The other is called "Further Studies on the Christian Community in the Modern World," prepared collectively by the Executive Committee. The latter is more important as it will be the basis of the agendas of the groups in Amsterdam itself. It contains short introductions, questions for discussion, Biblical references and bibliographies under each of the seven subjects. Six Bible Study outlines to be used by the whole conference are also appended. It is as provocative and comprehensive a study outline as is available to those working with educated youth.¹

It is natural that only a few will be chosen to attend the Conference at Amsterdam. But the real value lies in the wide participation before and after the Conference. It is hoped that the youth groups throughout this country will take up the discussions at Amsterdam into their ordinary program. The student summer conferences this year will specially provide a good opportunity for the Christian students to think through some of the problems against our Chinese background. The national theme for the summer con-

1. These booklets can be secured from N.C.C., National Committee of YMCA or YWCA, at \$1.00.

ferences this year is "Christians in the Baptism of Fire." May we hope that our participation in the discussions of Amsterdam among our local groups and in our regional conferences will not only bring spiritual and intellectual enrichment to ourselves but also help to let the engulfing sweep of fire in the Far East add a note of reality to the World Conference at Amsterdam.

Amsterdam Next!

LUTHER TUCKER

THERE must be many who sigh at the prospect of "another world conference." More talk, with the world approaching the abyss. There seems to have been a positive epidemic of Christian world conferences during the past few years. Before a word is said about Amsterdam three pictures of reactions to the recent Madras Conference come to mind.

The first is a small luncheon with one of the foreigners returned from Madras. Over delicious Szechuan food a Chinese leader who had not attended the meeting was pressing the delegate on this point: What is the use of such a Christian Conference if it cannot express itself courageously on a question where a moral issue is clearly involved like the Sino-Japanese conflict? Another is a picture of a missionary having a good, hearty laugh, "Here they come at tremendous expense from all over the world and decide that the Church should emphasize Evangelism! Big news!" Then his laugh died down as he said, "While we who have to do the work get our budget cut." The third picture is of what we found had been happening in Swatow when our steamer called there the last week in April. The story of the awakening and new sense of mission which had been coming into small churches up-country through the report and evangelistic witness of one of the returned Madras delegates was impressive.

There are many ways to measure the fruitfulness of these meetings. The inadequacy of any attempt to do so in terms of their immediate effectiveness is apparent. That is equally true of any judgment which is based upon the expectation of anything startlingly new coming out of such gatherings, or which appraises their total value in terms of what was said (or not said) on one particular political issue however vital a one.

A glance at the issues on the agenda of Amsterdam (see article by Kiang Wen-Han) makes it clear that the conference program shows realistic awareness of the central problems confronting Christian youth today. The detailed outlines for study show this even more clearly. Although these world problems are not in our control, the work of our different churches and Christian organizations in relation to these problems is. It is at that point that a meeting of this kind obviously has significance. It raises new and basic issues which certain groups had not even been aware of before. It provides insight into and grasp of Christian resources the wealth of which was before unknown. It gives many new leads through exchange

of experience as to methods no less than objectives. It gives a new understanding of the values as well as the limitations of one's own distinctive Christian fellowship and heritage in different nations, denominations, and organizations. It opens up the possibility of new areas of Christian cooperation by clarification of the common task. It results in a new grasp of the significance of the whole Christian enterprise and produces a new sense of responsibility for one's own part in it.

Yes, but the same can be said of these other conferences. Precisely so. It was with the conviction that these are undeniable values which are indispensable to the vital renewal and vigorous growth of the Christian enterprise that Amsterdam was planned, but with the further conviction that these values must be established in the life of Christian youth. A man of fifty (or so we are told) was just below the average age at Madras, but scarcely adult at Oxford, and a mere youngster at Edinburgh! Yet the strength of the Christian Movement ten or twenty years hence depends upon those now under thirty, not only students and "Christian workers" but professional youth and workers who are Christian too. At least two-thirds of each Amsterdam delegation must be under thirty and thirty-five is the top limit for the others. Madras took an important step forward by deliberately making place for some thirty such younger delegates among the 469 who participated. Amsterdam is to be entirely their conference.

Turning to the China scene for a moment some of the remarks made by Dr. T. C. Chao of Yenching in one of the preparatory papers for Madras entitled "The Future of the Church in Social and Economic Thought and Action" are extraordinarily interesting. He can scarcely be labeled an institutionally minded ecclesiastic who does not understand China. "If there ever was a time for the Church to assert itself and show its importance, it is now," he says. He goes on to "point out the one clear need of a deepened Church consciousness on the part of Chinese Christians. It is high time to build up the Church as such." "Unless the Church is much more strengthened in matters of worship, of evangelism, of the Christian ministry and of its own essential faith, it will not be able to orientate itself in the social and economic situation in which it will find itself in the immediate future." Amsterdam is an important part of a process which is of primary importance for Christianity in China at this juncture. It is true that with the vast relief needs surrounding us, and the pressing demands of emergency service of all kinds, it requires a firm conviction of the central importance to China of the Christian enterprise and a capacity to take a long view into the future and to enter into the strategy needed to fortify the foundations of that work.

The fact is that these world conferences are the birth pangs of a new movement of the Spirit in our day. In the first and second century world the Fellowship of Christ's religion emerged as a new and distinct social reality. China has had no institution like the Church as an integral part of her social order. Nor had the ancient world. The split in the Empire divided this Church; the Reformation

and the rise of national states splintered it. At the present moment when the destructive power of these national states threatens to destroy the civilized life of the world God has called His Church to a new search for and experience of its unity, and a recovery of its foundations in an articulate faith which is once more ready to do battle with the false faiths which delude men and lend them to self-destruction. Not only the established Christian leadership but China's,—and the world's—youth need to enter into and become a living part of this new social reality in which the Spirit is expressing itself in our time, if its possibilities for the life of the world are to be realized.

Dr. Chao points to three pressing needs of the Christian movement in China, "(1) a strong leadership, centered in an educated and spiritual ministry, (2) a strong faith in God and in Jesus whom He has sent and (3) a strong consciousness of the Church as the divine-human society, the germ of a good society." It is at those points that Amsterdam will be of the most value, the training of personnel, the deepening and new glimpse of the significance of the Christian faith undergirding personal life in the social struggle, and an understanding and experience of "The Christian Community in the Modern World," which is the theme of the conference.

It has been suggested that a few "Bewares" be indicated for the benefit of these delegates who participate in a meeting of this sort for the first time. Beware then, or rather be prepared for the strongest dose of theology you have probably ever had! It will be hard for many to swallow and subsequently to digest. Yet nothing is much more important for Chinese Christianity than a grasp of the intellectual content of the "strong faith" which it needs. "American and European thinkers such as Huxley, Darwin, Marx, Kropotkin, Trotsky, Bertrand Russell, John Dewey and numerous others have exerted an influence over the Chinese mind that does not find any counterpart in Christian thought in China." Not many would question that statement. Yet there are some who are so blind to this fact that they still make light of Christian theology. Without a vital theology the Christian movement will degenerate into vague social uplift which lacks the dynamic and effectiveness of Communism, or into superstition and pious escape from the real world about us. It will nevertheless be hard for some younger Chinese to appreciate the relevance of some of the heated theological discussion they will run into and the passionate Christian conviction of which it is the expression. Unusual patience is required to make the effort which is necessary to understand the Christian convictions of those who differ from us.

Beware too of hopes that a conference of 1500 delegates who differ basically in almost every respect on the human level, not least in their political outlook and sympathies, will commit itself unequivocally on the Sino-Japanese conflict. That may happen of course but it is a by-product and not the main function of such a meeting. The conference will undoubtedly express its conviction of the wrongness of armed invasion, military aggression, and the domination of one people by another, but many of those in most

active sympathy with China will oppose any resolution addressed specifically against Japan or any other nation. For one thing they are fundamentally sceptical of the value of resolutions. Once passed what has been accomplished? For another, they are painfully aware of the real difficulties confronting the Christian Church in Japan and other countries and unwilling that any action which costs us nothing should add to the problems they already face.

There are difficult values to balance. Two kinds of conference are possible with the lines drawn as sharply as they now are between nations. One would be a meeting of like-minded Christians who could express themselves outspokenly on one specific issue after another. This can be done, and perhaps at certain stages it has a place, simply by eliminating from that Christian fellowship all those who disagree with us on what we consider to be the important issues. That method of excommunicating heretics appeals to all of us at times, for we all yearn to have the Christian forces take more outspoken and clear-cut positions. Of course we would want the right to appoint the Inquisitor!

The other course is a far more difficult and discouraging one. It demands of us the recognition that in Germany there are sincere Christians who support Hitler and in Japan genuine Christians also who support their government. But it demands more than theoretical recognition of that fact. Does Christian fellowship under those circumstances have any meaning for us? Can we honestly respect these people as Christians, (although we may think them misguided) or do we consider them beyond the pale? Is agreement on a specific political question at times a prerequisite for Christian community? so that without it we cannot trust the integrity of Christians who do not see eye to eye with us? That is one of the basic questions we shall have to grapple with. But if political agreement must precede Christian fellowship it is easy to see that the Church of the twentieth century can make no contribution comparable to the Church described in the Epistle to Diognetus in the second century as "holding the world together."

Let it be emphatically stated that this does NOT mean silence on controversial issues. But it means expressing these convictions *within* the framework of the Christian fellowship. Within that fellowship it is of the highest importance that Christian difference be fully expressed and clarified, and that no conviction be suppressed in silence for fear of discourtesy or of hurting the pride or feelings of fellow-Christians. Christian love and humility will naturally determine the way in which such convictions find expression, but find expression they must. To do less is to be false to such moral insight as God has given us and to weaken that much the reality and power of Christian community. But what can be expressed within the fellowship cannot always be expressed by the conference as a whole. And what can be expressed in general terms by the whole conference cannot always be addressed by them to specific situations. And sometimes what the conference as a whole can and does say about specific situations cannot be made public because of the injury which would be done to the groups directly involved without any comparable

good resulting elsewhere. An example of this last was the action taken by the General Committee of the World's Student Christian Federation last summer. Certain quite specific things were said about the Sino-Japanese conflict not only in the discussion but in the official action of the meeting, but instead of being embodied in a public pronouncement they were put into letters addressed directly by the General Committee to the Movements involved. Nobody could call this silence on a vital issue, but action was taken within the framework of a community characterized by genuine mutual respect for each other as Christians, in which convictions were fully expressed and fellowship staunchly maintained.

Enough warnings. Doubtless the greatest thing about Amsterdam as about its predecessors will be the way in which it makes inescapably vivid for the delegates and for the Movements from which they come the fact of God, of His Judgment upon our noblest aspirations as well as upon our worst evils, and of His merciful deliverance made actual in history and in personal life in Christ; the way in which it communicates in contemporary terms the limitless riches of our heritage of faith, and the living relevance of the Scriptures; and finally the discovery which such an oecumenical gathering uniquely makes possible that "Ye which in time past were not a people, are now *the people of God*," called forth from among all nations into the service of His eternal Kingdom, in specific terms, in the life of the world. And all this in God's grace for Christian Youth with whom rests the Christian Community of the future.

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Christianity and Democracy

S. H. LEGER

Introduction—Christianity and Social Problems

I TRUST that no apology is necessary for linking together Christianity and Democracy in the subject chosen for this paper. Christianity is put first, as it doubtless has the primary place with most of the readers of this journal. Our first interest is the Kingdom of God and His righteousness; our first loyalty is to Jesus Christ our Lord. Forms of political and social and economic organization have changed many times; nations have come and gone; social and political theories have varied with the times, while the Church of God abides.

While Christianity transcends the environment in which it exists at any particular time or place, yet it cannot exist in a social vacuum, nor is the environment a matter of indifference to those who take Christ seriously. Some kinds of economic soil, some types of political and social climate, are certainly more favorable to the healthy growth of the Christian Church than others. Mr. J. Merle Davis in his recent study of "The Economic and Social Environment of the Younger Churches" prepared for the Madras Conference gives many excellent illustrations of this fact. "The Church Surveys its Task"—the Report of the Conference on Life and Work held at Oxford in the summer of 1937—is full of material illustrating the bad effect

of environment on the Christian Church and suggestions of ways by which the Church can attempt to reconstruct that environment for Christ and His Kingdom. In our time when totalitarian states both of the right and the left are openly appealing to religious sanctions in support of their pretensions and increasingly taking an attitude of uncompromising enmity toward both democracy and Christianity, it behooves those who believe in both to give some careful consideration to what the two have in common. The aim of this paper is to stimulate study and thought along this line.

I. Democracy is largely a product of Christian idealism.

Historically considered, it is difficult to see how democracy could have arisen in western Europe without the influence of the Christian religion. To be sure some of the pre-Christian city states of ancient Greece were the forerunners of modern democracies. They were however quite local and class affairs, being confined usually to one city, the population. The Hebrews lived for centuries under a theocratic form of government, believing themselves to be God's chosen people, administrative authority being either in the hands of the priests or the King consecrated by the priests and ruling "by divine right." For centuries the Catholic Church attempted with varying success to mold European civilization after this pattern, and nearly a thousand years ago almost achieved a unified "Christian" culture over most of Europe and parts of Asia and Africa. But God the Father of all men is not content to work exclusively through a few ecclesiastical or political deputies. The leaven of the Gospel of Christ had been at work along with other social forces, and when the Renaissance and Reformation had done their work, Christendom had lost its unity, but had fixed more firmly than ever the idea of the dignity of all men, which found later expression in such words as liberty, fraternity, equality, and democracy. The abolition of slavery, the extension of suffrage to previously suppressed classes and groups, the growing Christian conscience against economic injustice and the nightmare of war—all these are alike the fruits of Christianity and milestones on the road to democracy. Granted that Christians have often been far from democratic, and that democrats have often been anything but Christian, yet it can hardly be denied that historically democracy has developed to a considerable extent as an attempt to express Christian ideals in political life.

II. Some Ideals Common to Christianity and Democracy.

It may be useful to consider some of the principles shared alike by Christianity and democracy. Modes of expression often differ, and what may be primary in one is likely to be secondary in the other, while of course no such statement can be taken as expressing the whole of Christianity. Yet at least three principles are held in common, and these tend to link the fate of Christianity and democracy in our modern world.

1. *First*, both believe strongly in the ultimate value of the common man as a person—an end in himself and not merely a means to some other end. To be sure the Westminster Confession defines the chief end of man as "to glorify God and enjoy Him for ever,"

but even here man is taken for granted, and the question is as to the purpose of his life. No one who has lived intimately with our Lord in Gospel story can fail to catch this deep respect for every human being He met as potentially at least a child of God. To be a human being—how petty all distinctions of race and color and nationality and sex and age and education and occupation and social and economic status are in comparison with that elemental fact. Because a human being, in very truth a child of God—capable of knowing Him, speaking to Him in prayer and listening to His voice, joining in His creative work and sharing His abundant life. Surely such a one can never be treated as a mere appendage to the state, nor mercilessly crushed in the interest of a class, nor given a permanently inferior status to others. This is clearly an important insight of Christianity and also a fundamental tenet of any democracy worthy of the name. That democratic nations still permit economic injustice and racial inequality merely indicates that they are not yet sufficiently Christian to be completely democratic.

2. *Second*, human brotherhood is world-wide, and loyalty to mankind takes precedence over any lesser loyalties. This principle is of course inherent in the faith in one God of all the earth, who is Father of all, above all, in all and through all. The world in the eyes of the Christian is made up of a *family of nations*, and only as they all learn to be good neighbors can any nation really enjoy peace and happiness. While it would not be true to say that the so-called democratic nations have a consistent record for fair treatment of other nations and peoples, it is generally recognized that failure in this sphere is a failure in democracy as well as in Christianity. Anti-democratic totalitarian states usually make little pretense of ideals wider than class or nation, and acknowledge no loyalty higher than loyalty to the dictator.

3. *Third*, in the accepted technique of social control, Christianity and democracy agree in making the maximum use of persuasion and education and the minimum use of coercion and force. I have put this in the form of maximum and minimum rather than in absolute form, because I do not believe that the absolutist position is possible or realistic. There is not and can never be a sharp line between the individual and the group, the personal and the social aspects of human experience. Because this is true it naturally follows that social pressure, if not the cruder forms of coercion, is an unavoidable element in human life; yet Christians and democrats just because of their respect for the personality of others can be depended upon to press close to the persuasion end of the scale and as far as possible away from all forms of force. Christianity and democracy have a common interest in combatting the factors in our modern world which exalt brute force and violent methods.

III. Some Weaknesses Common to Modern Democracy and Modern Christianity.

It seems likely that there is more vitality in modern forms of Christianity than in modern democracy because the Christian Church with all its faults is still able to combine a deep faith in its fundamental purpose with a searchingly sincere criticism of its present

attainments while political democracies are doing surprisingly little in the way of constructive self-criticism. However that may be it seems clear that they share together at least three significant weaknesses. These weaknesses are not inherent in Christianity. On the contrary their appearance is due to modern secular influences which have hidden important elements in Christian faith prominently found in New Testament Christianity.

1. There is a tendency towards too much individualism with corresponding lack of the sense of community. In Christ's own teaching and in the New Testament Church, while both individual and group are given due weight, the emphasis seems somewhat more on the sense of community. Misled by false secularistic philosophies in the nineteenth century, deceived by an ethics of "freedom" which seemed to make it right for comfortably well-to-do Christians to flourish at the expense of the poor, the church has often made "individual salvation" the only true orthodoxy, in place of the community ethics of the Kingdom of God. Having sowed the wind, the church is in many places reaping the whirlwind in a generation who have lost the very meaning of community, and care nothing for the church, carrying on an ethically precarious existence as "atomistic Christians." Thank God the Conference at Oxford in the summer of 1937 together with the literature prepared in connection with it has done much already to recall the Church to a less suicidal and more truly Christian point of view.

This is not a mere question of theory, but goes deeply into practical church organization and work programs. Various kinds of "group evangelism" of which the Oxford Group Movement is one of the most vital; Christian mass movements in India and elsewhere; the revolution in evangelistic and religious educational work when the Church is taken seriously—these are glimpses of what we may expect to happen when Christians regain their sense of community so that the Spirit of God can find *groups* of true Christians through which to act.

Political democracy has suffered from this same kind of extreme individualism. In fact, to many misguided souls democracy means "a system within which I can do as I please!" John Dewey describes democracy as a system wherein there is a maximum of shared interest within the group combined with free cooperative intercourse with other groups. (Democracy and Education, p.96) Obviously this is only possible where people choose to work in the interest of the group, and is made impossible where egotistic individualism holds the field.

The dictatorships of our day have arisen because of the failure of the pseudo-democracies which failed to make effective the will of the people in the countries concerned. The will of the people in democracies is continually being thwarted by the attempts of the parliament or other representative body to legislate in detail as to means of carrying out that will. When the United States Congress expresses the will of the people as to general policies—a New Deal with more justice to "the forgotten man;" be a good neighbor internationally and don't be drawn into other people's quarrels for the sake

of profit to the few;—then it is at its best. When it attempts to legislate in detail as to how to implement these policies it usually falls foul of sectional interests and as often as not defeats the will of the people. The people in a democracy should determine policies, set up general standards, and choose a very few of the chief administrators (and if necessary recall them if they fail to carry out the policies effectively) and then loyally follow these chosen leaders in carrying out these policies. Over-emphasis on individualism and lack of sense of community has seriously weakened the democracies. It is to be hoped they will learn their lesson before it is too late.

2. In both the democratic state and the Christian Church there is apt to be lack of economic realism. The New Testament is full of the teaching on the Christian's attitude toward economic problems, the use of money, etc. Yet it is only comparatively recently that any large number of Christians have an active conscience covering the whole range of economic problems—ethics of earning money, saving money, spending money, economic systems, etc. There are still large bodies of Christians who consider it impertinent for the Church to discuss this type of problem.

This same situation has until recently been largely true of modern democratic states. Democracy has been for the most part confined to political organization with economic life largely organized in undemocratic ways. "Rugged (and ragged) individualism" still for the most part holds the field in economic life in America, though there has been progress in the last six years. One does not have to go to the unreasonable extreme of believing exclusively in the economic interpretation of history to see that economic life is and must always be one of the important elements in life. No democracy which fails to function in this field can be thorough-going. Both Church and State need to take economic problems more seriously, as life can be neither Christian nor democratic if this factor is left out of account.

3. Modern democracy lacks any adequate metaphysical basis; the Church of our time has for the most part been woefully weak in theology.

Democracy has not usually worried much about metaphysical problems; when the question has been raised at all it has been usually rather vaguely answered in some form of pragmatic relativism. This has usually tended toward idealism in theory and crass materialism in practice. In America at least, a basic assumption of democracy is separation of Church and State, hence all theological and by implication all metaphysical problems are ruled out of order from the beginning. This situation, though unfortunate, was not so serious as long as the only alternative to democracy was the old type of hereditary monarchy, and democracy seemed to be rapidly advancing to cover the face of the earth. The last twenty years has seen the development of competing forms of social organization militantly opposed to democracy and fully equipped both with strong organization and a more or less plausible metaphysics. Russian Communism is indissolubly tied to a thorough-going materialistic metaphysics and hence does and must take very seriously its op-

position to Christianity. If and when that metaphysical basis is changed communism will be quite a different thing than it is at present. Italy and Germany, though differing in detail, agree in pressing rapidly toward a complete deification of the State, with the "Leader" acting as a symbolic representation of that State. In Japan we find the same process already carried to its logical conclusion with the Divine Emperor, elaborate religious ceremonial, and definite and increasing hostility to any other religion which is not completely subservient to the State.

These four countries have more in common than they have themselves been aware. They have reacted strongly against democratic individualism, and overdone the emphasis on solidarity and totalitarianism. They have all taken the economic side of life very seriously, Russia at least carrying this to an extreme. They are all definitely "materialistic" in the sense that their faith is in force and coercion rather than in persuasion and education as the chief means of changing life. (Of course they make much of "education" but with a different connotation than that used in democratic countries). Their basic reality, their "God" is class (Russia) or nation (the others)—*i.e.* their religion applies to a part of humanity rather than to the whole. Yet in each case their religion is a "missionary" religion, with world-wide aspirations fully developed in at least Russia and Japan and apparently developing rapidly in Germany and Italy as well.

Not only have the democracies been left with an inadequate metaphysical basis, but the Christian Churches in democratic countries have been very weak in theology during the late Nineteenth and early Twentieth Centuries. The story of how this came about has been well told in literature connected with the Oxford Conference of 1937, and need not be repeated here. There seems no question that the Church has itself been deeply affected by secularism, progressivism, and humanism. It was no accident that danger signals were first hoisted in Germany and other lands where Christians first became aware of the new paganism. We are in the midst of a world-wide revival of theology, God is taking His central place again in the lives of many, and religion is once more becoming something worth living and dying for.

IV. We have seen that historically Christianity and Democracy are closely linked together, and that they hold in common certain highly important ethical ideals and share certain weaknesses in their modern expression. My fourth thesis is that they are essential to one another. Christianity in our time should seek social expression through the more adequately democratic organization of human affairs; probably democracy can be preserved only by more explicitly linking itself with Christianity in the future.

I believe the Church of Christ has a definite stake in the promotion of genuine and efficient democracy in the Church itself, in each local community, in economic life, in the nation, and in the world family of nations. Democracy to be genuine must make sure that the ultimate sovereignty and control both of policies and of adminis-

trative personnel for carrying them out is in the hands of all the people through their representatives. If democracy is to be efficient, those chosen for administrative responsibility must be given a great deal of freedom as to ways and means. Probably such machinery as proportional representation, the "city manager" type of administration, the recall (for chief administrators) and the referendum and initiative (for general policies only) need to be more generally adopted. For churches this may mean some kind of "constitutional episcopacy", with more democratic ultimate control than many episcopally organized churches now have and more administrative efficiency than most of the more loosely organized churches now experience. In economic life it will mean revolutionary changes so that labor and capital and consumer interests are all adequately represented in determining policies and appointing managers to carry them out—doubtless pointing to some sort of cooperative organization of industry. In international organization it would obviously mean a new kind of "League of Nations," definitely democratic from the beginning, and open only to such nations as are willing to give genuine economic and cultural cooperation. Such a world organization would not depend upon military alliances or sanctions of any sort, but would be in the nature of a permanent cooperative group of friendly nations, membership in which would carry valuable privileges of economic and cultural cooperation.

If Christianity needs democracy, it is even more certain that democracy can not permanently survive in such a world as ours without the support of religion. A democracy without a metaphysic will inevitably be beaten wherever it comes into conflict with a closely organized totalitarian state whose people are all on fire with a religious patriotism. At present the democracies are on the defensive in a cultural as well as a military sense; they can only regain the offensive culturally by becoming definitely "missionary," and that is impossible until they become clear as to their metaphysical and theological presuppositions which are and must be definitely Christian.

How this can be worked out is a problem for the future. The movement towards Ecumenical Christianity, reunion of the churches, etc. obviously has a bearing here. Clearly any sort of "state church" in the sense now known is completely inadequate. The cultural climate of our time is changing so rapidly that he would be a brave man who would attempt to predict what ten years or even five years may bring to pass. Many in our time are expressing the hope that out of our present chaotic and competitive world there may arise a new Christendom—a new unified Christian culture—a new Theocracy—where God rules through the many giving Him willing cooperation in the interest of all His children.

Christianity in the sense in which that term is understood by most Protestant Christians at least has a definite stake in the future of democracy. The democratic state seems likely increasingly to turn to the Christian Church in its urgent need. Surely it behooves Christians to think clearly and when the occasion requires to act with courage in defense of the best we know.

Student Evangelism in Hongkong and South China

S. LAUTENSCHLAGER

In the Schools of Hongkong

AFTER the Japanese invasion forced us to leave Canton, it was my privilege to give half of my time to evangelism in the schools and Churches in Hongkong. Preaching in the Christian schools of Hongkong, has again proven that the hearts of the students are wide open to the challenge of Christ. The Holy Spirit of God greatly blessed our meetings, and it was a great joy to preach Christ in nearly 20 Middle Schools including about 5,000 students, and to meet hundreds of students individually and in small groups who had problems which we shared and tried to solve in the Spirit of Christ. The war has brought us all into a new fellowship with Christ and with each other.

In our first school, Pui To Girls' School, 52 students decided to become Christians and to be baptized and over 100 made decisions to be more unselfish Christians. Altogether in these meetings about 400 students made definite decisions to become Christians and over 600 reconsecrated their lives to Christ and His service. Over 600 came in groups of 20 or 30 to ask questions about Christ and how to be real Christians.

Some of these question hours were the richest experience of all. One student said, "On the outside, our home seems to be a happy Christian home but on the inside there is no real love and joy." Weeping, she said, "How can I be a real Christian and how can we have a real Christian home?" Another student said, "My family and I are Christians. My father wants me to be a doctor but I want to study music, what shall I do?" I told her to make her country's need and God's voice her guidance. "Why not be a doctor and also study music to bring spiritual joy to the patients, to friends and to yourself? If your country's need is God's call, which do you think you should be?" After thought, she replied. "I should be a doctor."

Scores of students wish to become Christians but are not allowed to do so by their families. These families are rich, Buddhist families, who are proud of their traditions and religious heritage. The young people however are realistic and seek for better and richer life. They ask, "Can we follow Christ and be Christians without being baptized?" My advice is, "Accept Christ and prove to your family that being a Christian brings new peace and new power. Pray that they will be convinced of the truth in Christ. If your family continues its opposition, but you are convinced of the life-saving truth in Christ, you should make the complete and public declaration of loyalty to Christ by baptism before graduating."

Ling-Ying, a school just opened a few months ago, already has 600 students. This principal, like many others, has a real sense of Christian Mission. In this school, over 20 students made decisions to become Christians and about 100 to join Bible classes. In St. Stephen's Boy's College and girls' college, there is an unusual spirit of earnestness and there were many decisions and consecrations. In St. Paul's Boys' School, we had only time for two meetings yet there

were a score of decisions to become Christians and a large number to study what it means to be a Christian. In Ying Hwa Girls' School and Heep Yann Girls' School, the decisions were unusually large. There were also many decisions in Ying Hwa Boys' School, and in High College, which is a refugee school in temporary buildings on an island near Hongkong.

In several schools, where we only could hold one meeting, there was an amazing response. In Mincheng College, where there is no church or missionary help, more than half of the students are Christians. The singing was a spiritual experience. This school has raised the money for a new building and is a most encouraging piece of indigenous Christianity. In Hwa Ying Girls' School, a refugee school from Fatshan, Kwangtung, where only one meeting was held, there were over 50 reconsecrations and over 30 decisions to become Christians. After the decision meetings over 90 students came in 3 groups to ask questions.

At a meeting of the Christian teachers from more than a dozen schools, over 120 teachers were present. The main idea of our appeal was that the Christian Revolution must do two things. It must abolish the tyranny of the *rule of things*. It must make man again the *centre of things* and make *Christ* again the *centre of man*. Supper was followed by an earnest discussion of how to better the Christian life in our Church schools. Our conclusion was that it was a great privilege to be a *teacher* and a greater privilege to be a *Christian* and the greatest privilege of all to be a *Christian teacher*. A Hongkong Christian teachers' fellowship was organized and later held a two-evenings' conference.

In True Light Girls' School, all the students, nearly 400, attended our weekly Bible classes throughout the whole term. The cooperation and religious leadership in this school is especially fine. At the end of the term, 21 made decisions for baptism, nearly 200 said they wanted to join voluntary Bible classes, and 194 said they had problems they wished to discuss with a Christian friend.

Just before the war forced us to leave Canton, at a series of meetings at Hackett Medical College, 30 nurses re-consecrated their lives to Christ and 15 made decisions to become Christians.

Recently under the auspices of the China Christian Education Association, a special Sunday morning union worship service was organized for the Christian students and teachers of the many refugee schools in Hongkong, that is, schools who have moved to Hongkong for safety during the Japanese invasion of South China. About 300 student and teachers attend these Sunday services.

In the Hongkong Churches

Not only the schools but the churches invited me to hold evangelistic services. At the large Chinese Methodist Church an average of over 500 attended the meetings and at the Sunday service not all were able to get seats in a church which accommodates almost a thousand.

In St. Paul's Church meetings were held for ex-students and older youth. Our subjects were "Christ and the Present World,"

"Christ and our Economic Order" and "Christ and His Cross." These meetings were followed by evangelistic services in the Hongkong Y.M.C.A. Both of these series of meetings were entirely evangelistic yet the attendance ranged from 200 to 500, two-thirds being young people. More than three hundred rededicated themselves to Christ and Christian service and more than 40 made decisions to follow Christ and to know more of His way of life.

Several entirely new congregations in Hongkong have been organized by Christian refugees, from all parts of China. Many of them have studied in England or in America. Many were leading business men or educational leaders before the war. Some of these new congregations hold their services in the National tongue, some in English and some in Cantonese but a feature common to all is the evangelistic, social-service spirit. In every single meeting in which we gave an opportunity for decisions in these churches, there were half a dozen or more who decided to follow Christ and a score or two who re-consecrated themselves to His service.

The Chinese churches in Hongkong are living, growing churches. In evangelistic zeal, in social-vision and in patriotic sacrifice and endeavor, these churches are an inspiration to all China.

Three Days in Macao

In Macao, we held meetings in five schools, the four largest were also refugee schools, who have united for a Sunday morning youth service. The Sunday I was there, over 500 students came to the service. Again at the regular Church service an hour later, the Church was filled to the doors. Lack of space prevented the students attending.

The evening service was a special evangelistic service and again the church was nearly full. At this service 30 reconsecrated their lives to Christ and 20 young people decided to become Christians.

During the following two days, I preached in each of the five Protestant schools in Macao. Several schools met together in the Church as they are in temporary buildings and do not have large enough assembly rooms for all the students to meet together. One school has a very large temporary assembly hall and dining room combined but even here only half of the large school of 350, could meet at one time.

In each of these schools, some 30 made decisions to know Christ better and to be more unselfish in their lives and over 20 made decisions to follow Christ as Lord and Savior. In these three days more than 100 accepted Christ.

At the Union Girls' Normal, we had time for a second meeting. To this voluntary meeting more than 50 girls came to ask questions. 30 of these girls pledged themselves to try to win someone for Christ during the winter.

Due to the smallness of Macao, which makes union Christian services and work convenient, and due to the fine spirit of Christian cooperation, the Christian schools have achieved an unusually fine spirit of unity and fellowship.

One school, which has nearly 900 students, has two full time religious workers in the school, and is planning to have each student in a Bible Class. This fine school has no missionary on its faculty, gets no funds from abroad and has no foreigner on its Board of Directors.

Tao Fong Shan Christian Institute

The most unique worship service I have ever had the pleasure of attending was the one at Tao Fong Shan Christian Institute. Here more than 50 Buddhist priests, or former Buddhists, are studying Christianity. More than half of them have become Christians. Some of them were baptized on Christmas Sunday.

At this Christian Institute on the "Mountains of Virtuous Winds," as the mountains are called, Buddhism is treated as Paul treated Judaism, as a school to bring men to Christ. The Church here is a round temple style building. Part of the service is chanted, and everywhere one sees the Christian symbol of the Cross and the Buddhist symbol of the Lotus flower united. On the prayer-mats, and on the silver chains worn by the students, a silver cross is seen in and above the Lotus flower.

The Lotus flower represents the open heart and the Cross opens and rules the heart. In the Assembly hall above the platform is a painted Cross and on both sides are Lotus flowers. The nearer the Lotus flowers are to the Cross, the more open they are. Above the baptismal font is a miniature removable pagoda. Its different stories represent growth in grace. Here in Dr. Reichelt's famous school, the pagoda and the Lotus flower, as well as the Buddhist priest, are brought to Christ and Christianized.

It was my privilege to preach to these earnest seekers of truth three times. I spoke on "The Meaning of Faith," "The Meaning of Life," and the "Meaning of the Cross." I never felt Christ more welcome nor the Cross more compelling than in this group of converted Buddhists. One was impressed with the fact that these men are not only seekers but finders.

These eager young men are not other-worldly Buddhists but deeply spiritually and socially minded Christians who desire above all to bring men and the world to Christ. Fellowship with these men gave me a new conception of the Christian possibilities for Buddhism and a new vision of the Kingdom of God in China.

Every door is wide open to the gospel of Christ in China. There are more invitations for evangelistic preaching than the evangelist can accept. I have been giving half time to teaching in Lingnan University and half time to evangelistic work in the schools and churches. In a few days I leave for West China, the scene of vast immigrations, new schools, new churches, new industries, new movements and new armies. Here the back door of China is rapidly becoming the front door. Here also we are invited to preach the gospel in the schools of three great centers of Yunnan and Szechwan, Kunming, Chengtu and Chungking.

While Hitler is smashing his way into Central Europe and breaking every pledge solemnly given at Munich, and while Japan is bombing

civilians, China is coming to the Cross and struggling on in faith against tremendous odds in a way which is getting more and more the sympathy and admiration of the world.

Generalissimo Chiang Kai-Shek, great soldier, statesman and Christian, rightly set the pace for a new China and a new world when he said recently, "Taking Jesus as the Pattern of our lives and adopting His spirit as our Spirit, His life as our life, let us march bravely onward toward the Cross in our effort to bring about a permanent peace among men and the revival of the Chinese people."

The present revival in the Church is part of this forward march. This forward march of Christ is our door of opportunity. It is the hope of China and of the world. It means new men and a new world. It means the end of imperialism, militarism and injustice. It means righteousness, permanent peace and the revival of not only the Chinese people but of all the peoples of the world.



A Solemn Baptismal Act of 162 Officers and Soldiers

JOHN PETERSEN

THAT we are living under unusual circumstances in China these days, everybody realizes. But the opportunities for Christian services are so great and manifold, that in spite of dangers and privations, it is a great privilege to have a share in them. It is an opportunity of this kind I am going to relate here.

Late one afternoon, to be specific it was March 13th, a man stood outside my study door, knocking. When opening the door I found three military officers, one of them presenting himself as Colonel T'ang. We had never met before, but I was very much pleased to meet Colonel T'ang, as I had a few days before received a letter of introduction from Mr. Gravem in Nanchang, Hupeh, in which he spoke in the highest terms of him as a Christian, and as a Christian worker in his army. He had arrived in our city four days earlier.

It was not long before Colonel T'ang began to tell his interesting story. He had been in the wars of Shanghai, Soochow, Nanking, Matang and way up to Hankow. In the last named place he was taken to a Christian Hospital to nourish his wounds. While there he accepted Christ and was baptized by Pastor Kuan. When he was able to leave the Hospital, he was sent to Nanchang to train new recruits. Immediately he began to put his Christianity into practice by personal testimonies and Christian service to his officers and men. He preached to his men himself and he invited Christian pastors and nurses to his army camp. Before long several of his officers and men had become Christians. Their days were exceedingly busy in the Training Camp. But on Sundays they usually found time to come to our church there for worship.

Then they received orders to remove their camp to Kingchow, and there we met. Then he presented his errand. He had come to ask me to perform the ceremony of baptism of 162 of his officers and men. Such a request had never come to me before, and naturally

I was glad and hesitant at the same time. I called in my trusted co-worker for many years, the Rev. H. C. Wang, and we tried to find out all we could about their qualifications and sincerity. Both of us were satisfied that this was a work of God and not of man. Air raids were expected any moment, and Colonel T'ang said, "we may receive orders to go any day." Consequently there was no time for delay. After prayer and consultation we came to this decision, that the Baptism was to take place the following day at three o'clock. Fearing that their understanding of Christianity might be somewhat deficient, Colonel T'ang was given 25 copies of our Catechism. He promised to see that every man should have read through it before tomorrow.

The following day, Tuesday March 14th, came with spring weather and bright sunshine. The Japanese bombing planes were unusually active that day. Most of the forenoon we had air raid warnings. We could hear them, their deep sounding roaring in the air, when they were on their way West to Ichang and Szechuen. Now and then a single plane came this way, spying. A little after two o'clock in the afternoon the officers and men began to arrive, and we could not but wonder if we should be permitted to continue our service without interruption.

Sharply at 3 o'clock the service started. Rev. H. C. Wang, President of the Kingchow-Theological Seminary took the chair. He led the devotion and preached the sermon. A mighty spirit of God was present from the beginning to the end. In earnest and with eloquence, Mr. Wang spoke for about 40 minutes. There was such a response of the audience as one very seldom finds in China or elsewhere. These men were all educated and intelligent. They had fought valiantly for their fatherland, and now they were about to enlist as soldiers of Jesus Christ. They had seen men fall at their sides, in front of them, and behind, and they had been spared. May be in a few days they would be called out again to face death once more. In a few months or days these very same men would probably be called upon to make the greatest sacrifice for their country that anyone can make.

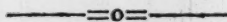
Colonel T'ang was sitting with us on the platform, his face beaming with joy. As he called out their names, one after the other came up on the platform and was baptized in the name of the Triune God. Never before have I baptized so many at one time. They came forward, the officers first and the men later, beginning with a colonel, and a captain, and a lieutenant, etc. Before the ceremony a few questions were put to them and a few promises given. The Baptismal ceremony was followed immediately by a Communion Service, in which all these that had come forward for baptism partook and all those in the army baptized before, and a few of our Christian leaders, about 240 persons in all. The Colonel had especially asked that we should arrange for a Communion Service, as he had never had the privilege to partake in one.

We were permitted to finish the services without any interruption. Four days later our city was severely bombed from the air. Our street Chapel and Girls school suffered a great deal, but none

of the 30 children, who were in the school at the time was killed. One bright boy had its knee cap blown away by shrapnel, but the bones were not hurt at all.

A few days later Colonel T'ang paid us a visit again, in company with three of his officers. It is hard these days to get enough Scriptures, as many do want to buy and we are cut off from supply. I got together all I felt I could possibly spare and gave to Colonel T'ang, suggesting that he distribute them in his army. Knowing how reluctant some of the Chinese are to carry a Bible on the street, I suggested that I could send a man over with them. "That is not necessary. We will take them ourselves. That is an honor to carry a Bible." He took some himself and gave some to his officers to carry.

My heart is full of praise to God, for the work of His grace, that I have been privileged to see in China.



In Remembrance

GRACE BURROUGHS MATHER

Grace Burroughs Mather, wife of Dr. William Arnot Mather, brought to her work in China the vision of a poet and the loving dynamic of a child of God. She had served her class of '96 at Mt. Holyoke as Freshman Class President, President of the college Y.W.C.A., and also as Poet Laureate on graduation. Her poem describing life as a deepening stream triumphing over obstacles might be taken as a parable of her own abundant life:

"Somewhere in each course a cliff will stand,
Escape denying on either hand;
And the stream must leap or stagnant stay,—
It falleth water; it riseth spray."

So Grace Mather's life plunged into the Valley of the Shadow and rose transfigured.

Grace Mather had an intellect developed by three years' theological training, after college, and by five years' teaching in one of the foremost girls' schools in America. After country itinerating proved too strenuous for failing health, she concentrated her gifts on the education of her two sons, and on the Paotingfu Mission School as its Vice Principal.

Her sons' splendid records,—one as graduate from medical school and one from theological seminary,—are the harvest of her early seed-sowing. And the many Chinese students who came under her influence and who are now doing service for the Master, are a tribute to the way she spent herself for the Mission.

At the time of the Centennial Celebration, Grace Mather was active in preparing visual material showing the progress of the Presbyterian Mission, and in writing a pageant and station history. It was a privilege to share with her some of these duties, and to review with her God's faithfulness in His prospering of the Missionary cause around the world.

Grace Mather wrote skillfully. Her messages at our afternoon English services were memorable. And she was often called upon for



GRACE FURROUGHS MATHER



REV. CHEN GIN-YUNG

station letters and reports. Her sense of fun was refreshing; no party was complete without one of her songs lightly scoring the more vulnerable characteristics of our station family. But her greatest masterpieces have been written on the tables of human hearts; and she has built not with perishable materials but with gold and precious things of the Spirit that will last for Eternity.

Her last two years were tried by pain. But in the intervals between operations and X-ray therapy she radiantly performed her duties as writer, mother, teacher, and friend.

Her life did indeed "rise in spray" at its close early Sunday morning, February 19th, 1939. Her last prayer was in Chinese for a heart of love and for peace. A colleague wrote to the sons in America:

"Your mother lies here with a radiance and beauty that is not of this world. Heaven's door has been opened, and the glory of the Lord has shone round about us. We shall never lose what she, by her wonderful patience and resignation, her silent witness to the indwelling Christ with all his glory, the marvellous beauty of her face, the sweetness of her smile, has given us."

After sixty-five years of pilgrimage, Grace Mather was received into the Holy City seen by John when he "was in the Spirit on the Lord's day." Her body lies at rest in the Martyrs' Memorial Cemetery in Paotingfu.

MRS HOWARD VAN DYCK

Mrs Anna Hotz Van Dyck was born of devout Christian parents near Zurich, Switzerland on August 29th, 1882. She received her education in Florida, U.S.A., and joined the Methodist Church. As Miss Hotz she arrived in China in September 1905, and was married in Wuhu on February, 25th 1909 to Mr. Van Dyck of the Christian and Missionary Alliance. During four terms of service covering thirty-three years, Mr. and Mrs. Van Dyck were stationed in four different cities in Anhwei Province—Wuhu, Nanling, Taiping, and Tsingyang.

Having soon become fluent in the Mandarin Language Mrs. Van Dyck devoted herself to evangelistic work, doing extensive visitation and preaching among the women, conducting Sunday Schools, and supervising day schools among the children. Several Chinese women whom she led to the Lord have in turn had a long ministry among their own people. An Episcopal missionary in China said of her, "She lived and moved in the love of God."

She passed away in Florida in January, 1939.

REV. CHEN GIN-YUNG

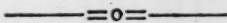
Rev. Chen Gin-Yung, the co-author of a book on Old Testament History, passed away peacefully at his eldest son's home in Shanghai on May 28th, 1939. He had been sick for sometime, and his friends expected him to recover but his work was done and the Lord called him.

A native of Chekiang province, Mr. Chen graduated from Hangchow Christian College in 1888. For six years he taught in Christian primary schools at different places. For thirteen years he taught in Christian middle schools in Ningpo. Many of the recent Christian leaders were

his students. Mr. Chen was very religious in nature. He joined Nanking Theological Seminary, and graduated there in 1907. After graduation he was appointed assistant professor and then professor of the same Seminary. At the same time he acted as pastor of the Presbyterian Church in Nanking. His connection with the Seminary lasted ten years or more. In December 1919 he joined the Christian Literature Society, chiefly helping Mr. H. K. Wright in translation work. Mr. Chen was made editor of "The Bookman" for sometime. His connection with the C. L. S. lasted ten years.

For the last ten years of his life Mr. Chen connected himself with local Chinese Christian Churches. He tried to help them to organize. At the same time he still wrote books and contributed valuable articles to various Christian periodicals. As a writer, his style is considered very good. As a pastor his devotion was undivided. As a Christian his conviction was firm. In him, friends found no flaw. His name will probably go down as a Christian writer. In the C.L.S. catalogue, one may find a dozen or more books written by him.

Mr. Chen, aged 71, was buried at the International Cemetery, Shanghai, and is survived by his wife and 10 children.



Our Book Table

PEASANT LIFE IN CHINA by Hsiao-tung Fei, Published by George Routledge and Sons Ltd. Broadway House London. 297 pp. 12/6.

Here is a book for which all students of Chinese culture have long been searching. Dr. Fei is a social scientist. He is also a patriot. He is keenly alive to the difficulties confronting his mother country in her attempt to make her adjustment to the necessities of a modern world. He is aware that unless those helping to engineer the changes have a sufficient knowledge of foundations of the old culture on which the new structure must necessarily be built, delay and tragedy will result.

Dr. Fei therefore went to the village where lie the roots of Chinese age-old agrarian culture. Besides his educational equipment, Dr. Fei had the advantage of being a native of the place, speaking the local dialect. Thus he was able to secure information which might well have been withheld from other investigators. He describes for us every phase of life in a Yangtze-valley village. The village, the clan, the land, the crops, the shops, the boats, the village industries are all vividly portrayed. Dr. Fei has been just in time with his study. There are today many forces at work even in this obscure village changing the traditional economy. In a few short years much of what he describes might well have been forgotten by an illiterate people. In collecting the facts he has given us a standard from which to judge the good and evil effects of change.

In his study Dr. Fei discovered that some social engineers had already been at work attempting to bring changes and they had in part failed owing to the fact that they did not take into account all the factors effecting the situation. Their plan to save the silk industry was upset owing to the decline in the world price of silk—a factor which they had not had within their purview. Thus they failed to make good to the villagers their promise of big incomes.

This chapter on the Silk Industry is one of the most interesting in the book. Before our very eyes we see the pattern of Chinese

family life being altered by the modern factory method of manufacturing silk. Less labour is required and what is used is largely that of women and children who by their labours acquire a certain amount of economic independence.

The problem of the absentee landlord is also dealt with and we are shown the exorbitant proportion of the fruit of the peasant's labour which goes to him. In the main it is this question which forms the fundamental problem in rural economy in China.

The author sheds one rather curious light upon Chinese family life which I have not seen in any other treatise on China. He claims that the size of the families is controlled by economic factors. He says, "The pressure of population on the land is thus a strong limiting factor on the number of children. For example, a family, with a small holding of nine *mow*, will face a serious problem if a second boy is born. According to local custom, the children when grown up will divide the estate. This will mean poverty for both sons. The usual solution is infanticide or abortion. The people do not attempt to justify these practices and admit that they are bad. But there is no alternative except poverty or "crime." This fact ought to give much food for thought to all who have conscientiously opposed the teaching of scientific birth control.

Space does not permit us giving in detail the many fine points dealt with in this careful survey of village life. Though loyally Chinese the author nowhere attempts any special pleading or self justification for the cause of China. He has been just as dispassionate in his study of his government's policies as any trained scientist of another nationality might have been. Where these policies failed to work out in village life he has frankly called attention to the result and pointed the way to a solution. The book is a timely one. Its publication synchronizes with the attempt of the government to look to the villages rather than the cities as the basis of their national economy and the field of their reconstructive effort. No one interested in the future of this great nation should neglect to read this book. M. H. B.

THE GOSPEL IN THE WORLD by Godfrey E. Phillips M.A., Gerald Duckworth & Co., Ltd. London, W.C.2. 5/- net.

This book by the Professor of Missions in the Selly Oak Colleges, Birmingham bears as its sub-title "a restatement of missionary principles." It will be welcomed by all those who know the author and his distinguished missionary record, and by the larger circle who have watched with interest and appreciation the development of the Selly Oak Colleges and in particular the creation there of a Department of Missions. But the book will be valued chiefly for its clear and suggestive treatment of the theory and practice of missions.

The book is not large; in 250 medium-sized pages no author can be expected to offer an exhaustive study of so wide a field; but the treatment is adequate and satisfying. After facing frankly the difficulties of the present day and the need for overhauling the missionary enterprise, Mr. Phillips discusses the Biblical foundations of the movement and then takes up the missionary motive and the question of revelation—where he draws a distinction between general and special revelation. The next few chapters deal with Christianity's relation with and message for adherents of other religions, and the closing section examines the Church and its work and witness.

Many may not quite accept the author's attitude to educational, medical and similar "second-line activities;" they may question if he presents adequately the redemptive nature of the Gospel as applied to international and social relationships; but they will be grateful for a well-balanced, yet an arresting book. Harry T. Silcock.

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Educational News

Experiences as a temporary headmaster*:—The new daily programme that we compiled was a work of great artistry for it had to be drawn up so that it did not interfere with the normal programme of the University. Most of the people had not a moment to spare and they would come rushing over to the school on their bicycles, take their class and then dash back again.

In the High School there were just fourteen pupils when we started in the middle of September 1937, but these gradually rose to twenty as more returned from abroad. These, though of five different grades, we divided into two classes only, but we allowed the more advanced students rather more latitude in the matter of self study than usual. The difficulties of grouping in this manner became more apparent as the term advanced, and it soon became evident that really each pupil was an autocrat needing a teacher each to himself or to herself.

The morning's work started at 8.30 a. m. by the Headmaster himself acting as bell boy. We generally managed to keep up the European reputation for punctuality except on the occasions when we entirely forgot to ring it at all, but this was always in the afternoon. This was followed by a "line out" and a dash up the school passages to the Chapel by the pupils in their eagerness to 'get on with' prayers, in which the

*Editor's note. This account of a school for foreign children in Chentu though delayed in publication, contains much of interest for educators.

pupils themselves took the leadership on two days of the week. On the rest of the mornings or two in all as there was no work on Saturdays, members of the staff including myself took charge and gave a short talk or read a poem, in fact anything that we thought might help the pupils would be given.

Following Prayers were two periods of 40 minutes each for the High School and during these periods on every day I took either Senior or Junior class alternately in both French and Geometry. There was in fact so much alternation about it that the acting Head sometimes thought he ought to be taking the Senior High in geometry when he really should have been taking the Junior High in French. In these subjects finding it quite impossible to be conversant with all the axioms and problems in the books of the school, which had their own peculiarities, I would ask the class to help, and to make the discovery of the correct solutions for themselves.

The classes gave their co-operation most whole-heartedly, and I believe that they became most thoroughly at home with problems undertaken in this way. With these more difficult problems, however we were not satisfied that they should be solved only. We pulled them to pieces, reconstructed the problems in a different way, and then solved them again. I did so want my pupils to avoid the trap into which the Chinese are supposed to be so prone to fall of being able only to solve problems just as they were set in

class and of being completely 'stumped' when the problems are set differently. Another thing that I was rather keen on doing was to get each student up to the board and solve a problem for the benefit of the rest of the class. The knowledge that I was trying to put some life into the teaching of my Geometry must have spread, because I was honoured by a class of Chinese students from the University who were preparing for secondary school teaching. The argument was, I understood, that in the large classes that were prevalent in Chinese secondary schools, with the wide programme that had to be covered, it was quite impossible to give the classes any personal touch. As I was revising the term's work at the time I gave them their fill of the 'personal touch' employing all the different devices I knew of in making each pupil add his or her quota to the work of the class. Evidently the University students got what they wanted for they filled sheets of paper with notes which I hope they were able to read afterwards.

After the interval which followed the first two periods my work with the high school ceased for the morning and whilst I taught the gentle art of drawing to the Public School other teachers took the High School in Physics, Physiography, Latin, English Literature, and English Composition and Zoology. Some of the pupils took German and Instrumental Music in addition.

Now one of the advantages of being in a foreign country is that you are able to learn at first hand the language and customs of that country. At one period Chinese in any form was entirely forbidden in the school, because in learning the Chinese language they were liable to pick up undesirable terms. It was quite overlooked however that something quite invaluable was being lost, and that the undesirable elements

were much more likely to creep in and be used if the pupil learned the language surreptitiously from the house-hold servants, than by proper teaching of the language. We re-introduced language teaching (Chinese) first to the younger ones in the Public School, and it proved so great a success that soon a half hour per day was given to the High School. In addition to this two hours per week were spent by the High School in studying the local handicrafts. One afternoon we went to see brick making, from the preparation of the clay to the baking of the brick in the kiln; another afternoon we went to the orphanage where we saw the making of cotton lint and bandages, and lithographic printing. One of the most interesting visits, however, was to the Silk street of the city where we saw the most lovely tissues and brocades being made on the "dram-loom" after the manner in which it has been made in China for centuries.

The object of education is to give the student something to think about and then to persuade him or her to express in words or by other means whatever has been learned. Working on these principles after these visits to see the crafts I then asked each student to give me a short essay on what had been seen.—I was absolutely astounded at the poor results obtained. I put down the poor results obtained to the fact that the work of the school had frequently been interrupted by a succession of local wars, for I felt that youths and girls of High School age—14 to 17—should be better equipped than were these students. I have been since assured however that had I not been taking students of a University age previously, I should have experienced this difficulty before. At a well known Australian school a new head-master was appointed and, wishing to find

out what the pupils of the school knew, he asked each one to write an essay on the last book he had read. He scarcely got a single reply: They had not read anything at all recently! I can definitely say that our school was in better case than this.

My view being that written expression in one's own language is one of the most vitally important developments in a pupil that education can encourage, I approached Mrs. Lindsay who had volunteered to teach English Composition to the High School. Any attention that I could give to this matter was quite superfluous, because she had at once found out where the students were weak and had already started giving them the necessary "grounding." In order to give every student a chance of showing what he or she was worth an essay was to be composed over the Christmas holidays.

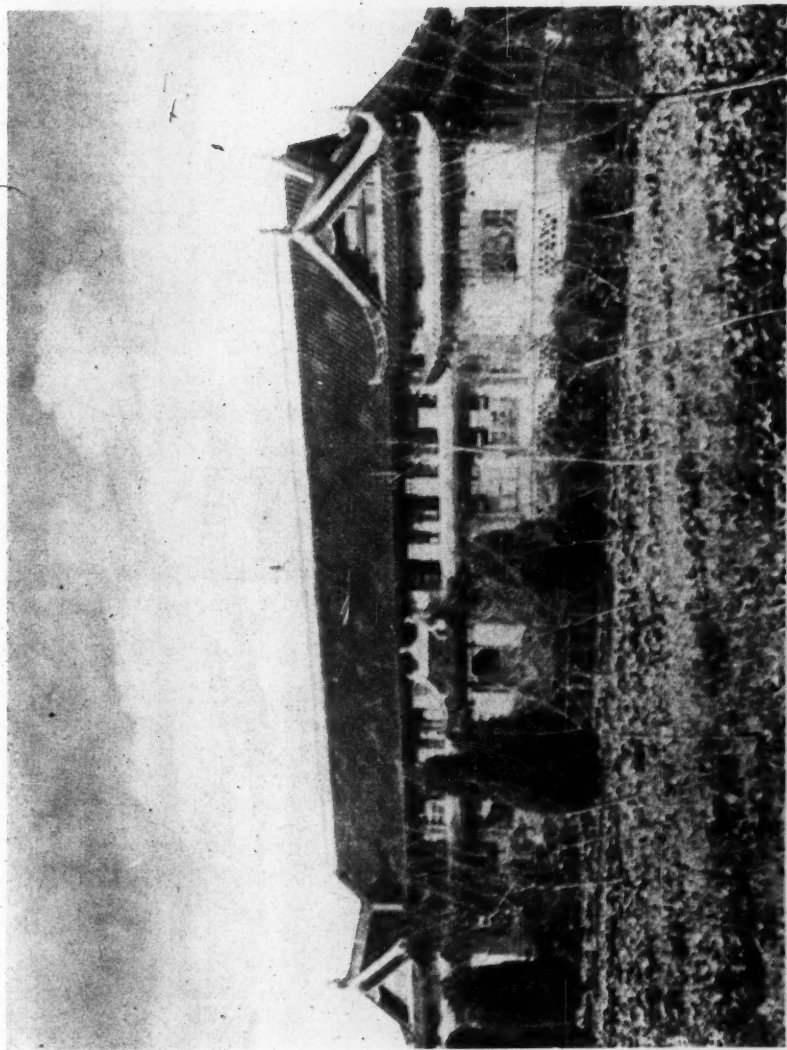
From my experience at school and in teaching I should say that too much time is spent on some subjects at an early age and some subjects that should be taught are not taught at all. Subjects that are rarely taught in schools and which seem to me very important are Shorthand and Typing. If a child is at all facile in expressing himself or herself it is soon found that ideas come much more rapidly than can be written down and the freshness and spontaneity of expression depends on writing down rapidly the flashes of inspiration that one receives. Only shorthand can give this. Great emphasis is generally laid upon hand writing but this is largely wasted because the more one grows up the faster one writes and the worse one's hand writing becomes. If one has recourse to typing this does not happen, and furthermore a better spelling lesson cannot be had than the typing out of an essay or class notes. The Chinese educational authorities had evidently realised

this because their new secondary school beyond Lunghwa was equipped with two rooms with about 20 typewriters each—one for the Latin script and the other for Chinese characters.

It was strange to find that the French Language had received a kinder treatment with the Senior High School than had the English, but by contrast the Juniors knew little enough. If we could invent an addage it would be: "He that knows one language knows none," and it was very pleasing to know that the pupils of the Public School were now being taught French and Chinese. The ear specialist will tell you that the ear of the child is much more responsive than the grown up, and so surely the early years should be taken up by teaching subjects which depend on the ear: the listening to and speaking of modern languages, and music. Furthermore the child is intuitive rather than reasoning and so art and poetry should be among the early subjects. Many subjects that depend so much on laws and reasoning such as Mathematics and Latin, Physics and Chemistry could well be left till a later age than at present.

It was very interesting finding the strong and the weak points of the students, and seeing what could be done to solve the various difficulties and problems that arose. One strange thing about the High School was that with two notable exceptions the girls were brighter than the boys. There is no doubt, however, that the boys were more practically inclined than the girls. For this reason I desired to get some manual work going, and had I remained rather longer as the master in charge I intended to revive this branch as a development of the study of the local crafts.

Realising that no child likes deadness and inactivity, we were doing everything in our power to



Building on the Campus of West China Union University. The Canadian School is in a building similar to this.



Pupils of the Canadian School learning of the local Chinese Crafts. Making Pon Kai on the school verandah.

Photo by K. C. Barker.

make the school as full of life as possible, and for this reason we encouraged extra curricula activities on the social and the sporting side. One of our plans was to bring to the school any notable people who were passing through Chengtu or who had any special message that might be of interest or value to the students. Early in the term Mrs. Ward, wife of Bishop Ward with whom I had motored up to Chengtu, arrived after exciting experiences down the river in Shanghai and in Nanking. She had an interesting story to tell the school. Then Mrs. Harkness came to tell of her exploits in capturing the Baby Panda, and of her difficulties in getting this unique animal over to America.

Illustrated lectures and talks we agreed should be given, and would be of enormous value. These at times had been given before but only sporadically and under some difficulties. It was now intended that certain teachers could illustrate their class subjects, in addition to any outside lectures which might be given. Mr. Burgoyne Chapman who was teaching Ancient History and Physiography was very keen and gave much help in the matter. In the matter of lantern illustrations Universities are generally better equipped than schools, but it is interesting to learn that Germany thinks it so important to extend education on these lines to schools that all state schools are to be equipped with at least one room which can be darkened on each floor.

At Chengtu we were fortunate in having an excellent library both of fiction and non fiction, but it had never been properly catalogued. And so under the guidance of Mrs. Chapman the whole school gained the invaluable experience of bringing into being a completely ordered system. Some good new books were added

to the collection, and many were thrown away. Evidently some people had regarded the library as a good place to deposit books for which they had no further use, and if they really thought they were suitable for lively and vigorous youngsters they must have had a queer sense of humour—missionary conventions in India from 1850 to 1905, and many other religious works, which though admirable in themselves no doubt, were not quite suitable for light reading for growing children. Our Grandfathers, however, were more austere in their views as to what the 'young idea' should study, and in addition there was not the volume of good literature that is available today.

I have already mentioned the fact that we had a full complement of music teachers and have left the mentioning of this subject till the last, not because it is lacking in importance but, because having the usual teachers it would be the least likely subject to receive an extraordinary treatment in our hands. Many people overlook the fact that of all the subjects taught in schools, music is probably the one subject that all pupils will get pleasure from in after life. Every student of the High School was given an hour's part singing per week, and everyone who was in any way musical also took up some instrument. Besides music socials in which many of the students played their 'pieces', at the end of the term we had a concert with full orchestra.

From 8.00 a.m. in the morning till 3.30 in the afternoon there was no difficulty in keeping the youngsters fully occupied, but parents complained that it had been their habit to come home too early in the afternoon and to begin playing about the houses—it was even difficult to keep their larders stocked on this account. What could be done to keep them occupied for another hour, not in class but in sport? For sport the

school was well provided with playing fields and equipment, had everything been kept in order. It was the time for football but there were no goal posts, and so I asked where they were. "Oh, the last posts fell down last year!" was the reply. Well, we moved the basketball court to a more suitable spot and extended the football field to make a full sized pitch. The students were most enthusiastic and one of the senior lads, Howard Plewman, did most of the setting out of the field, and, in addition, organized the games very successfully. By having the High School and the Public School together in the sports the older group was too likely to overbear the younger group, and so I had the second tennis court reconditioned with the idea that the younger ones should have one exclusively to themselves, and be given a little tuition. Unfortunately by the time of leaving I had not time to get the play properly organized as the younger ones needed so much more guiding than the elder ones who could look after themselves.

The Scout Troup, Guides, and Cubs were deservedly popular for those who led them showed great enthusiasm. Of Szechwan Province they say: "When the sun shines the dogs bark," but during the 'fall' or autumn the Sun was not such a complete stranger so that, in addition to the normal curriculum, expeditions and camps were arranged.

Paper chases, Hallow-e'en Party, and the holiday cycle run to the great temple outside the North Gate, were a great success.

Every tribute should be paid to the pupils of the High School, and to certain ones in particular for their organization and support of various events and schemes. They made the student council a really 'live' body. Sometimes the public school thought they were being left out of the picture a little too much so it was arranged

that they should have a larger representation on the council. The spirit was good, and there was little delay or difficulty in the redressing of real grievances.

Never have I received such kind and considerate treatment as I received in Chengtu, nor have people been so helpful. If I have been a little over critical anywhere in my foregoing account, there is no intention to hurt anyone, for in undertaking a new task the weaknesses of the previous work or omissions of work are almost always very apparent. No article is so perfect that flaws cannot be picked out, and the more flaws you remove the more there appear to be. The only great sin would be a lack of effort in trying to maintain and improve upon the work that has already been well done. K. C. B. (Melbourne 4th Sept. 1938.)

News From Chengtu! We've just held May 7-9, a West China meeting of the National Committee For Christian Religious Education (NCCRE) here in Chengtu. You will know it was true to form when I tell you that Luther Shao was chosen Chairman, Newton Tsiang and Earl Wilmott as secretaries, with Dr. Chester Miao and Frank Price sitting side by side nearby. Eva Spicer and I ventured an occasional suggestion, while the other twenty people present were experienced religious education workers from other provinces as well as Szechuan. In some respects however it was not at all true to form, for both Dr. Miao and Frank Price had been in Chungking at the time of air raids of May 4 and 5, and air-plane passage was so difficult to secure that the meeting opened the first day not knowing if Dr. Miao would arrive or not. At 1:30 A.M. and again at 5 A.M. of the second day of the meetings came air raid signals in Chengtu. Nothing materialized fortunately, but the apprehension as to what might happen was apparent. A

telegram from Dr. Miao that he would reach Chengtu on May 8 gave us courage to go ahead with the meeting, and he was received with a most cordial welcome about 3 o'clock that afternoon. The important matters to be considered at the meeting, the strength of the good tradition of our meetings of former years, the reality of the fellowship in our religious education task which the bombs, dangers, uncertainties and emergencies of the past year only served to deepen, as well as the Spirit of God in our midst, triumphed over the temporary distractions and resulted in a meeting of inspiration, promise and hope for the future.

In addition to the representatives of the five denominations at work in the province,—Church of Christ, Baptist, Methodist Episcopal, Sheng Kung Hui and Friends—there was a representative from each of the following,—Szechuan Christian Council, Szechuan Christian Education Association, West China Union University, West China Union Theological College, Nanking Seminary Department of Rural Church, University of Nanking, Ginling College, YMCA, YWCA, British & Foreign Bible Society and Canadian Mission Press. The reports from these bodies indicated a great deal of religious education work now going on, and possibilities of a great deal more through closer working together and helping one another. With the NCCRE as a coordinating agency whereby we can learn from one another, think and plan together and unitedly attack the problems too great for any to solve alone, there is great hope. A statistical study of Szechuan churches prepared by Nanking Seminary Rural Church staff showed that whereas in other parts of China there is an average of one Christian per 800 people, in Szechuan there is only one Christian per 4000 people. So there is much land to be possessed!

At the first evening session Dr. R. O. Jolliffe spoke on "The Content of Religious Education for Present-day China," emphasizing the necessity of the center and central loyalty being in God. Dr. Miao reported to us on the Madras findings in the section on Religious Education and brought news of what is being done throughout China. His observation of what is being sold in the book stores of other cities tallied with what is true here, that it is periodicals and small pamphlets that are being sold rather than larger books.

In response to Frank Price's presentation of the Religious Education Fellowship there were a number of new members secured, and payment of overdue fees from former members. Newton Tsiang told us that among the very few books he carried on his back the hundreds of miles he walked from Anhui to Szechuan, the Directory of R.E.F. members was one. Others of us who had come to Szechuan with limited baggage allowance had included the Directory among our essential equipment too.

When we considered what should be the emphases for the following year, the Childrens Work seemed to need wider promotion of Neighborhood Sunday Schools and D.V.B.S. The Youth Work will have the help of Dr. Luther Shao, who has generously been loaned by the Disciples Mission to Szechuan for the year. Newton Tsiang is the Convenor of this committee. The Adult Work, with Yu Mu Jen and Olin Stockwell at the helm, has a wide field for promotion of Mass Education and other activities whereby church members may demonstrate the church's help in the reconstruction work of these days in this part of China. The Homes Committee of which Grace Manly is chairman, hopes to complete a year of home worship material, written with the needs of the children of the family in view.

The Lay Leadership Committee, headed by Frank Price, started the day following the meeting, with a training institute for teaching rural men and women evangelists how to train lay workers. Dr. Miao, T. H. Sun and Miss Kuan Tsui Chen are teaching in the institute.

Since the Church of Christ (Canadian Mission) had previously scheduled a day of discussion on Christian Literature, they invited us to join with them in consideration of that important item of our agenda. We were very glad to do so. Dr. Cheng Ching Yi and Dr. Miao gave the opening addresses, reporting the literature situation throughout the country. Here in Szechuan the scarcity of paper and of printing presses adequate for the increased demand of these days is the most urgent problem, along with the fact that it is so difficult to get books into the province because of the limited transportation facilities. Under such limitations the books to be reprinted here, or new ones to be put out must be chosen with great care. We hope that the NCCRE may be of help in the distribution of the existing material and in its use.

The Youth and Religion Movement Team of C. C. Liang, Shao Siu Lin and Dr. Lautenschlager are here for a campaign May 12-25. They were in Chungking just finishing the campaign there when the air raids came. They sent word here saying "We are not afraid of any danger, and are willing to proceed with Chengtu campaign as scheduled, if you so desire." They were warmly welcomed by Chengtu and are off to a good start in the campaign. It has been carefully prepared for, and we trust the follow-up work will be carried out in equally good spirit of Christian mobilization for these needy times. Loyally yours in the campaign for Christ. Mabel Ruth Nowlin.

Evangelism Amongst Students:

—During 1939 the theme of the students' summer conferences is to be "Christians in the Baptism of Fire." The main subject will be:—The Use and Meaning of suffering—What would be real peace?—The Christian's passion for Justice—The mutual challenge of Christianity and the present situation—In preparation there is to be special emphasis in the syllabus on the study of the life of Jesus and on the themes of the Amsterdam World Conference of Christian Youth.

In spite of the dislocation of war and the difficulties caused by lack of funds and the migration of the universities, new S. C. A. groups have been started in the National Hunan University, the National Kweiyang Medical College, the Great Chinese University in Kweiyang, Chungking University, Ta Tung University; and "a mushroom growth of Student Christian Associations, especially in non-Christian schools" is reported from Shanghai.

The Universal Day of Prayer was widely observed in China in 1939, and universities such as Yenching and Shanghai, actually had collections for the W. S. C. F.

"At Shanghai, Chengtu, Kweiyang and Kunming the students have been crowded into dormitories and temporary rooming hostels with little chance of leisure and quiet. To many of them has come as a godsend the new pocket Bible issued in Chinese for the first time in October.....as fast as these tiny Bibles could be delivered from the binder they were being eagerly bought up."

"Today the radical and the communist students are not only friendly.....to the Church; they have extended their invitation to the Christians to visit their headquarters and even to bring them the message of God."

The most popular publications of the Association Press of China

are:—T. C. Chao's "Life of Service," Y. T. Wu's "Mahatma Gandhi," John R. Mott's "World Citizen;" "The Manhood of the Master," "Fundamental religious questions," "Practical programmes of Christianity," "Modern interpretation of Christianity and

Chinese Culture," "Discipline of Prayer," "The Meaning of Science," "A Faith for a New Age," "What I owe to Christ," and "Creative Society." (Federation News Sheet, Monthly Bulletin of the World's Student Christian Federation, May 1939)

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The Present Situation

THE TAMBARAM CONFERENCE

"The most important word of the Tambaram Conference is likely to be the unspoken word." This remark was made publicly by a thoughtful delegate at Tambaram in one of the sections during the first few days of the Conference. Delegates were discussing quite seriously one of the major topics and attempting to reach significant conclusions. In post-Tambaram perspective one sees the validity of that prophecy.

The Conference came towards the end of a significant period of Christian development and Christian Missions and near the beginning of a new period whose factors and features can, at best, only be surmised.

What can be expected from Tambaram under such conditions? Earnest people, especially those of strong convictions and those immersed in contests could not but wish that Tambaram may render some assistance to causes, even righteous causes, dear to their own hearts. Some measure of readjustment, not to say disappointment, of their hope was inevitable. In the long run, however, Tambaram may be seen even by them as making significant contributions to the central purposes of Christian development throughout the world.

Basically, and by its history of conception, Tambaram was a missionary conference. It was a plenary session of the International Missionary Council. The first such session was held at Edinburgh in 1908. The second was held at Jerusalem in 1928. Tambaram was held ten years afterward, in 1938. Tambaram is to be appraised as a missionary conference.

Many, if not all, of the major topics on which there was a great deal of thought by people in many countries long before the Tambaram Conference convened, as well as at the Conference itself, had meaning for Christian problems in all countries. One of the chief methods used in the opening hours of the sectional discussions at Tambaram was to hear from each delegate anything which he could bring briefly from his own field by way of factual report or specific proposal. This procedure unconsciously increased at the outset the sense of common fellowship and common undertakings. Christian problems were less regarded as problems of the missionary-sending countries of other decades and more as the common problems of Christian people throughout the world.

If the Conference considered the demands of some leaders of totalitarian states that loyalty to the state or loyalty to a race or loyalty to society be placed above loyalty to God and to one's own conscience as quickened by some measure of personal experience with Jesus, the Christian problems involved were not considered as partisan problems

or problems for struggles between nations or between political systems but rather as problems equally basic for Christians everywhere.

If the Conference considered the promise or the inadequacy of various systems designed for social or economic betterment or the conservation of values in systems bequeathed from the past, these considerations gradually were lifted to a less personal and a more fundamentally Christian plane than left on the plane of partisan or national rivalries.

And all of this was a spiritual growth at Tambaram. Of course, it appeared in discussions and in debate. It was facilitated by the mechanics of the Conference and the choice of its personnel. It was fed by the many periods of meditation and of quiet hours when delegates either might be alone or in unhurried conversations with other delegates. Yet it was a growth, not a machine product. It was a growth in Tambaram itself but, more significantly, it was a growth from experiences of the delegates themselves and of the Christian communities from which they came during recent years.

It did not take test votes on statements of creed or of philosophy or of social or economic theory. Yet, as the Gospel of Jesus has its meanings in everyone of these fields, so the discussions and the statements adopted by the Conference have an unmistakable reference to all of these things. The reference was through a sighting of fundamental Christian spirit and message, not a polemical condemnation "thou art the man."

Some delegates came from countries whose political leaders are fearful of religious and spiritual internationalism as a menace to their own nationalism, and surely as a menace to predatory nationalism. Some delegates came in the face of probable persecution for themselves or their churches, if Tambaram seemed to attack their countries or those who, for the moment, control military power in those countries. Doubtless all of the delegates, as normal humans, came with prejudices of faith and historic experience and national needs and national aspirations. For the Conference to find its way through these potential and national contests and send equally to Christians of all countries messages of comfort and inspiration and of prophetic guidance was a task which no clever manipulators of a conference can accomplish. It must be spiritually achieved, if achieved at all.

Tambaram was a "missionary conference." Its theme was "The Church in the Modern World." It thought of the Church not as a human organization with an all-embracing ecclesiastical system but as a spiritual entity. Its greatest word was an "unspoken word" of fellowship, not merely a good-natured and friendly feeling among the delegates present but something more fundamental which they would carry unconsciously to their own wide scattered groups and which would spread through them.

Tambaram registered growth. It also stimulated growth. And the most important factor in that growth was Christian fellowship at a time when Christians, once again, should think and live in the atmosphere of the oneness of the human race and the common spiritual possessions and mutual helpfulness of Christians of all the races and nations for all the nations and races. Bishop R. A. Ward.

A TRIP IN SHANTUNG

Last Friday I went to P'ing Yuan with Alice M. and a Chinese nurse who goes by her maiden name, "Nurse Ho." She is a married

woman and has two children but when her husband took a second wife she left him. She has had a hard life and was glad to join the Ellis School staff to do public health work with the part of the staff that is located in P'ing Yuan for this year.

We were examined at the railway station to see what kind of money we carried. I happened to have only "legal tender" but Alice had \$1 old money in her hand purse and was told that it would not do, but nothing more was done about it. When Chinese are found with such money they are relieved of it. I have learned since I came back that there has been considerable excitement about the rate of exchange between the old and the new money in Tientsin. In spite of the fact that the new bills are the only legal money you can buy anywhere from \$1,100 to \$1,500 new money for \$1,000 old money. I understand that the rate in Techow is about \$1,200 for \$1,000. The explanation given by the authorities is that the old bills are getting so scarce that they are very valuable. My guess is that they are not as scarce as the authorities try to make out. The new money is not wanted, and can't be used, except in places where there are rifles to enforce its acceptance.

Alice and the nurse took a cart and went direct to Li Lu Chuang which is 15 li from P'ing Yuan. The Ellis Training School staff, or part of it, is spending some weeks there and the nurse will stay with them. Mr. Yang and I went to a village 12 li to the east of P'ing Yuan called Hsiao Yao Chuang. Last year the Christians of that village bought a building for church services for which they paid \$200 Mex. They intended to use it two or three years and tear it down, using the suitable material to build a new church. A few weeks ago when they were having a series of evangelistic meetings in the village several of the people slept in the east room and the roof caved in. Since Chinese roofs are made of mud and lime it is disastrous if one happens to be under the roof when it falls. Fortunately this roof fell in the day time when no one was in the room but the people took the event to mean a message from the Lord and to show their gratitude for its falling when no one was in the room they have decided not to wait two years before tearing down the main building. They will do it at once, and probably started yesterday. It will cost about \$400 Mex. to tear down the old building and put up the new but they have a great deal of enthusiasm and Mr. Yang is asking all church members of the country to help provide the money. He wants to have it a co-operative undertaking, and this fits in with the purpose of the Ellis School. They hope to build up a unity among the churches of the county. I helped to unload the first two cart loads of bricks that arrived and saw some of the lumber that had been brought to the ground. There are about 30 baptized Christians and as many more probationers in the village, and the surrounding villages, who attend church there. They are more or less "emotional" but they have a religion which means much to them and it seems to me that there is more hope for such a church than one that is so cold that it is likely to freeze to death. If we can only give them the training in religious education that they need I feel that there is reason to believe that there will be a strong church there eventually.

We had a meeting Friday night and another Saturday morning and then Yang and I rode to Tung Hsü Er Chuang a few li to the southeast. One reason for going there was that a man who has recently become converted has an old mother and he wanted me to baptize her before she died. I have met such people before and always take the opportunity to try and make it clear that merely putting a few drops of water on one's head and saying words does not perform any magic. Unless

the ceremony represents a condition of heart it has no value. The old lady, so far as I could find out, didn't know anything about Christianity, and is too old and weak to learn. I did not baptize her but I trust that her son has a better understanding of what baptism means than he had before I went there. We had a meeting with about 30 people, mostly probationers. They are of the same type as the ones at Hsiao Yao Chuang and need considerable cultivation, but they seem sincere and are anxious to learn more about Christianity.

On our way to Li Lu Chuang that afternoon we stopped at Lan Chuang where there are some Christians who have a neat little building which they use for a church. They had carpenters making benches for the church and were paying \$.20 Mex. a day to the carpenters, and giving them their food. The food amounted to about \$.30 a day. At the present rate of exchange that is less than five cents U.S. currency for a carpenter's wage.

We arrived at Li Lu Chuang in time to examine some candidates for baptism before supper and had a meeting that evening. The next day, Sunday, we examined more candidates and registered names of those who were to take the first step towards church membership. At the morning service 17 adults and two children were baptized and 110 joined on probation. I think it was the largest group that I have seen taken into a church since I came to China. There were over 300 people at the service and the main room would not hold that many so we had a special service for children and by so doing the large meeting was less disturbed than it would have been otherwise. Although there was considerable confusion when the room full all prayed out loud together the service was on the whole an orderly and impressive one.

Sunday afternoon we had a communion service for the baptized Christians and preaching service at the same time for others. There were 70 or 80 in the communion service and I tried to make it as impressive and orderly as possible. I used a service from the new prayer book and Mr. Yang helped me conduct it. When it came to the prayer where all are supposed to kneel and repent of their sins, I asked Mr. Yang to read the prayer in the prayer book but before he had read two sentences everyone was praying, or weeping, out loud and Mr. Yang ceased to read. Although he dislikes the extremes to which some of the Christians go in such meetings he is very sympathetic and manages such situations well. After a period of confession Mr. Yang started to sing a hymn and gradually the place got orderly enough for him to continue with the prayer that he was reading.

The 110 probationers mean that a great deal of religious instruction must be done if they are to be prepared for Church membership. Mr. Yang realizes this and he has a band of lay preachers who are helping him. Yang has just had printed in P'ing Yuan a little book called "What Enquirers Should Study." There are other books for sale of this type but Yang feels that they do not give the material that is needed in P'ing Yuan. He has lessons on "The Devil," "The Holy Spirit," "The Bible," "The Church," "Church Members' Duties" etc. In the back he has the Ten Commandments, The Lord's Prayer and two hymns. With the Ellis School Staff working in P'ing Yuan for at least a year, and with the number of enquirers in that area I shall watch, and work, with considerable hope this coming year.

Yang is not a college graduate but I believe that he is much more valuable for the work he is doing than many who have had much more education. He was promised a year of study at the Cheeloo School of Religion year before last but did not go because of disturbed conditions.

This year it is the same and when I asked him the other day if he wants to study this coming year he said that personally he would like to go but there is so much for him to do in P'ing Yuan, and people are asking him not to leave them so much, that he doesn't feel that he can go. Would that we had more like him.

I also wish that we had more lay leaders like Mr. and Mrs. Chao Hsiang Fu at Li Lu Chuang. Mr. Chao is a young man with only part of one year in middle school. He left school to work for the British and American Tobacco Company and then got religion. He took it seriously and is giving much of his time to the church. He has a brother who is a graduate of the Cheeloo Medical School, and another who graduated from the North China Union College before it united with other schools to form Yenching University. Because his brothers are not interested in the church Mr. Chao blamed the mission schools and would not let his son go to a mission school. He feared that he would lose his religion. He started in at the government middle school in P'ing Yuan a year ago last fall but the school had to close when the invaders came and the son has not been in school since. I was glad to learn the other day that the father has now changed his mind and is willing for his son to come to our middle school in Techow next fall. I told him I would see that his tuition was taken care of. If he does well in his exams the school will give him some scholarship and I will see that the rest of his tuition is cared for. I'd be glad to help more sons in school if they had fathers and mothers like Mr. and Mrs. Chao.

Another active lay leader in the Li Lu Chuang church is Mr. T'ien Wan Shan. He is head of the band of lay preachers I mentioned above. His wife needs an operation and the nurse and Miss Kuo (an ex-medical student) advised that Mrs. T'ien go to the Techow hospital. The nurse had spent a week helping in the hospital before she went to Lo Lu Chuang and evidently was very much impressed with our new refugee doctor, Dr. Baumgarten. Yesterday I left Li Lu Chuang on a borrowed bicycle to go to P'ing Yuan and found that I had a strong head wind. I found it rather hard going but before I got to P'ing Yuan I overtook Mr. and Mrs. T'ien. He was carrying her on the crossbar of his bicycle so I decided that if he could push two I ought to be able to push one. We caught the ten o'clock train and got here before noon. Mrs. T'ien is in the hospital and probably will have an operation within a few days. There are over 90 patients in the hospital. H. W. Robinson.

"NOT YET GONE OUT"

(This is the general trend of a short address, given by a local Chinese leader to country elders, deacons and pastors at the opening of the Annual District Meeting of the Chinese Church.)

In opening our meeting to-day I want to read you this verse: "The lamp of God was not yet gone out in the temple of Jehovah, where the ark of God was."

In those days the lamp of God was burning very low, but it had not gone out. And it has not gone out yet. The world has gone through many ages of bitter times, dark ages, when it seemed as though the light might be extinguished, but the lamp of God did not go out.

Nor has it gone out in China. You, yourselves, are proof of this, you who represent groups of Christians away back in those villages. You and they are the living demonstration here that the lamp is still burning.

Perhaps during the last year we have thought the lamp was going out. We here have lived in uncertainty, and often amid terror and cruelty. And sometimes the light has seemed just a feeble flicker. But it *has* burned on, and I think more brightly than ever. And so to-day we are all the more thankful to be able to encourage each other with these words, "The lamp of God, in the temple of Jehovah, has not yet gone out."

And men, we shall not let the lamp go out. We must not. Especially now in these dark days the lamp of God must shine strong and clear.

It rather fills one with awe to think that you and I and this weak church of ours are actually the repository for that holy light, that the guardian of the sacred lamp is none other than the group of humble Christian farmers in your village and mine, that you and I are the priests in the temple of God who are charged with this sacred trust. Mysterious and humbling as such a thought is, it is nevertheless the truth.

One of our leaders is missing here to-day. He is very ill. As you know, he is a scholar who spends almost the whole of his thought and energy in building up the Christian community in three or four villages a few miles from here. And he does this year after year without a cent of remuneration. The other day when he was dangerously ill he sent for a friend and dictated a few words which he thought might be his last. "Lord Jesus, though I am a sinner, still would I use all my Chinese learning for you, to bear witness to the true Way, and to advance your Church. You know how very weak the cause of Jesus is in Hsi Tun! Would that I had longer life to give to it. But I cannot press for this. You know best."

In those moments, which he thought were his last here on earth, where were his thoughts? What was the one thing weighing on his mind? My friends, his great concern was lest the lamp of God in the temple of Jehovah in those villages out there should go out. And the lamp of the Lord will not go out while in God's temple there are priests like that. Under such tender care the light will burn clear and strong. And we are thankful that our colleague still lives to tend that lamp.

And men, the world so greatly needs that lamp to-day. When we see the plight of our comrades in China, and when we look out over the world, how could we possibly neglect this, our God-given commission? In these crucial days when lawlessness and tyranny are rampant, and when men are in a bitter struggle with the powers of darkness, how unpardonable it would be if we allowed God's light to burn low. The lamp must not go out. Rather, now, when hope is dim and faith seems dwindling, when man's need is so desperate, may it be that men will look out and hearten each other with the cry, "The lamp of God has not yet gone out in the temple of Jehovah." J. T. Fleming, Weihweifu, Honan.

REFUGEE CAMP AT NANCHANG

The Lord who provided for Elijah knew our need, and from those funds administered by the China Inland Mission for refugees, we have been able to care for these our brothers and sisters in their hour of need. Of the 2,000 who have gone through our place here, 520 are still with us, and as we send these further west others will fill up their places.

We have devised a system whereby each family is given a little clay stove, a pot, a pan and kettle, etc., and they cook their own food, for which we given them 1½d. per day. This saves them from becoming just dependent on others by giving them a little to do themselves, and of course there is no complaint about the food!

The Government, for whom we have nothing but admiration, are now assisting us with the food allowance, thus enabling us to help the destitute with clothes and bedding. One day I had reason to look through the belongings of all the 178 people in one of our buildings. I noticed that only four people had any winter clothing, and seven families, with thirty-seven people in all, had no bedding at all apart from the straw we provided. They had barely escaped with their lives.

The strain of the long forced marches through the danger zones, as they were urged on by fear, and bombed and machine-gunned by the planes, has of a necessity left its mark on our brethren. Soon after they get in many are prostrated with sickness, malaria, cholera, dysentery, measles, wounds, etc. How we and they praise GOD for the quiet careful ministration of Miss G. A. Rugg among these sick ones, and for Drs. Hoyte and Cox (loaned to the Methodist Hospital here, their doctors being away) who three days each week come to inspect our camp and examine our sick. While medical supplies are very difficult to obtain, we have managed thus far to get along with those available.

With such a crowd as this certain characters seem to stand out above others. There is the 'Red Indian' with her hair cut in a semi-buster, falling in a matted tangle around her head, and her baby usually is carried in a sling over one shoulder. The 'squaw,' her mother-in-law, plays the part of a hard old tyrant. These two with the father and the brother were taken by the invaders with the rest of that village. They saw their relatives cruelly slaughtered and their other little children thrown into the river before they broke away and ran for the hills. Only eight of that village ever lived to tell the tale as many were shot down as they ran. Do you wonder at the haggard appearance that they wear?

Then there are the three members of 'Malaria Family'. For three long weeks they hid with the forty-three members of their little village in a cave, but then they were found and while they watched terror stricken from one of the upper ledges of the cave, the rest were brutally used and killed. That night they got away and hiding by day and groping along by night, they eventually got out to the road and on to a military bus to our place here. For twenty-five days they had not eaten cooked food for fear lest the smoke should be seen. The crying of a little child gave away their hiding place in the end.

Blind Girl No. 1, and her mothers, brother, sister-in-law, and their little boy left the Kuling Mountains to come here as it was considered safer, but halfway down they were bombed. The brother was killed outright, and the mother and the little boy were seriously wounded and they arrived here friendless, homeless and helpless.

Would that you could see the 170 who attend the daily Bible School every forenoon and afternoon, going with the message of life to thousands of wounded soldiers and numerous refugees. Every evening evangelistic services are held in the shop and church and are well attended by the Christians and crowds from the street. The net is seldom drawn without a ready response from those whose hearts have evidently been touched. You can imagine our joy as this month 115 were baptized and accepted into Christian fellowship. (China's Millions, May 1939.)

Work and Workers

Sing Ding School, Nantai, Foochow:—"You will be glad to hear that this school has never had such a number of pupils—468! It is simply packed. It is a sight to see the girls pouring up the steps each morning and to see them all standing together for the flag-raising ceremony. The patriotic song, which is part of the ceremony, is sung very slowly these days, and it has a very plaintive note.

"Of the 468, only a little over 100 are boarders, so in an emergency most of the school can evaporate in half an hour. All is peaceful here and we hope that long it may remain so. They must have been through a pretty nerve-racking time during those bombings. Just outside the school here is the air raid bell. I hope we shall not hear it for many a day." (*India's Women and China's Daughters*, Feb. 1939)

Gave her Ring:—An old Chinese woman servant when she heard someone telling her mistress about the suffering of the refugees wondered what she could do to help. She had no money but looking at her bony hand she saw her gold ring. Taking it off she offered it to the refugee worker to be sold and the proceeds given to refugee work in Tientsin. (*The Crusader*, March 1939)

The Lisu New Testament:—You will, I am sure, be interested to learn that Mr. and Mrs. A.B. Cooke, who have for many years been labouring among the tribes-people in the province of Yunnan, recently completed the translation of the New Testament into the Western Lisu language. This task was spread over ten years, during which they had the assistance of several Lisu evangelists, and also at times the invaluable collaboration of the late Mr. J. O. Fraser. There were many problems connected with this under-

taking. Not the least of these was the coining of new words to express ideas hitherto foreign to the Lisu tongue. Before Mr. and Mrs. Cooke left for a much-needed furlough in December, they were able to hand over the manuscript to the British and Foreign Bible Society to be photolithographed, and the Lisu New Testament has since been printed. While engaged in this important work Mr. and Mrs. Cooke had the oversight of a large tribal area and translated the three hundred hymns which form the Lisu Hymn Book edited by them. *China's Millions*, March 1939).

Self-Support in Fukien:—This was the most striking demonstration of Dr. Felton's God's Acre program that we know of in Fukien. An appropriate service was held, in which the heads of families stood at the altar rail with the consecrated chicken in hand, while a prayer was made and the offering to the Lord accepted. One hundred and fifty chickens were offered; the sale netted over \$100 or about 1/3 of the pastor's salary. The church is the model rural church of the Fifteenth Township. Rev. Uong Ching Ding is pastor.

The three district conferences, Mintsing, Binghu and Kutien have been most encouraging. The increases in self-support and personnel are substantial, 374 into full membership and 491 probationers, the largest annual increase I have known in twenty-five years. The spiritual outlook is even better and one cannot help but feel that God is in the churches, and that they are full of His Presence and Power. There is neither defeat nor despair in the hearts of the people and Christ is more and more the living leader in the work of the Church. (*The China Christian Advocate*, March, 1939).

Work Amongst Seamen:—The three Port-Missionaries went out daily to visit the people from 1st January to 31st December, and were able to reach 575 vessels on 1081 occasions, and about 120 boarding-houses on 2032 occasions during the year and have been in touch with tens of thousands of seamen. About 90 out-door services have been held and about ten thousand men, women and children have heard words of moral encouragement and of eternal life.

We have held about 203 in-door services; at which about 4500 people have attended. About 50,000 people have either received or heard the Gospel in 1938.

Literature on moral and spiritual principles printed by ourselves and single-gospels, and scripture-portions are liberally distributed among these men on board ships and in boarding houses, and at out-door services.

The Bible Spreading Union in London also kindly granted us a number of complete Bibles to distribute among the young seekers of salvation, as well as for use in in-door services. (Christian Mission To Chinese Seamen, 5th Annual Report, 1938, 3rd Issue.)

Spring Campaign of Evangelism:—The Spring Campaign of eight days of Evangelism in the Christian Churches and Chapels of Shanghai was encouraging beyond expectation.

On the first day or two there was discouragement because of heavy rains. In spite of this, however, a number of people came with evident desire to hear the Gospel. This is true even of the out of the way chapel of the Salvation Army on Markham and Seymour Roads. There were teams of Christian workers who invited people to the Service and greeted those who came.

The actual figures furnished by Pastor Z. H. Tong are as follows:

Number of Churches and Chapels in which meetings were held was 33.

Estimated audiences	37,820
Number signing as inquirers	1,564
Books and Tracts distributed	92,600

There were follow-up meetings held in practically all centers for those who are interested, and there is good hope of substantial gatherings into the churches. The marked feature of the meetings was the spirit of unity and fellowship in work among practically all the Protestant Churches of the city. (Shanghai For Christ Crusade Bulletin No. 3—April, 25, 1939).

Easter at St. Peter's, Shanghai:—During the last fortnight or so, our church was the centre of bustling activities. Two foreign preachers paid us a visit on Palm Sunday. One of them was an Indian and the other a Burmese. They came as representatives of their countries on a goodwill mission. The Indian preacher preached, and his message was interpreted by our rector into Chinese. In the afternoon, Bishop Roberts held a confirmation service in the church at which the rector presented 51 persons to be confirmed by him.

The services in the Passion Week were very well attended. They gave a good preparation for Easter. The early services from 7.00 to 7.30 were largely attended by the staff of the St. Elizabeth's Hospital and Christians of the neighbourhood while in the afternoon, the services were attended by all members of the church.

On Saturday, in the afternoon, from 2.30 to 4.00, a joint memorial service of the churches of the Chung Hwa Sheng Kung Hwei for the Dead was held here. At 5.00 the rector held a special baptismal service for those who wanted to be baptised at Easter. Out of the

64 persons, who were accepted for baptism, only 57 were actually baptized. 20 of them were children, and the rest of them were adults.

There were about 300 communicants present at the early service which was held in the morning on Sunday. The service at ten o'clock was, very, very crowded. It was crowded to such an extent that even the outside courtrooms were fully taken by the church-goers. The attendance had then reached the high water-mark of nearly 1,000 people. The service was a very impressive one. There was quiet and order on every hand. The choir rendered special anthems. Some 500 or 600 people walked up to receive the sacraments. At the same time, another service was held at the branch church in the Western District. The number of attendants over there was about 200 out of whom 150 received communion. The Children's Service was also held at the Parish Hall, being attended by 200 children. Every one of them felt most happy and gay, because coloured eggs were distributed to them. In the afternoon, from 1.30 to 2.40, our church was occupied by the staffs and students of the St. Mary's Hall and Soochow Academy for a joint service. Then at 3.00, a regular afternoon service was attended by over 100 people, who were unable to come to the morning service. The activities were concluded with a broadcasting service at the Christian Radio Station, where the choir again rendered some Easter anthems and songs, cheering up the hearts and minds of the community in Shanghai on this great religious occasion. (District of Shanghai Newsletter, April, 1939).

Yanchow Short Term School:—The Yangchow Station has just closed a very successful Short Term School, the first held here since the outbreak of hostilities nearly two years ago. There

were seventy-four women enrolled, sixty-three of whom received certificates. This is a remarkable showing, for many of the women, (some of them with bound feet) walked great distances to and from the compound on which our meetings were held. There was a noticeable increase in young women of the student class over former years, and as all of them can read, classes for illiterates were not so numerous; however, we had a satisfactory number of less privileged women as well. Miss Putnam found time to come to Yangchow for this Short Term School, and as she is soon to leave on furlough she was given a grand "huan sung hui" after the Short Term School commencement. Already there have been obvious results of our classes and meetings, for the Rev. Mr. Ch'en tells me that on the following Sunday several new people, Short Term School students, who had never been to church before appeared at the morning service at Holy Trinity Chapel. (District of Shanghai Newsletter, April, 1939).

Joy in Wusih:—We mention two other items because no other activity presents greater opportunities for joy-giving service than do these. First, we have been given the opportunity of teaching the Bible in six private schools in our neighborhood. In five cases we asked for the privilege and in each instance the request was gladly granted. In the sixth case, we received an invitation from the principal who said he was a graduate of Soochow University, had been a Christian for some years, and would be very happy for us to teach the Bible in his new school. In these six schools and in our own "Make-up Classes" at the "Center" we have about 1000 pupils in the fifteen classes taught.

Second, we are all rejoicing in the wonderful results of our bath

project for our "North River neighbors" afflicted with scabies. Three times a week our Bible women superintend the bathing, giving sulphur ointment and a clean garment to those lacking such necessities. They also teach Bible stories to the women and children as they wait their turn for the bath. Since this new adventure was started a few weeks ago, our fame has spread abroad and we have already treated 200 persons with wonderful results. (China Christian Advocate, Shanghai, May, 1939).

Present-Day Evangelism: — A letter from an evangelist of the Oriental Missionary Society tells how he has been driven with his family far into Shensi. He is having meetings in towns and villages, and tremendous crowds gather to hear the message of salvation. Many have accepted Christ. In one Government high school a hundred students out of six hundred enrolled as new believers. "These are not just seekers, but finders," he writes, and reports an invitation to hold Bible classes in the school three times a week.

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The railway coach in which Miss Huang was traveling was struck by a Japanese bomb and blown to pieces. When she regained consciousness it was to find dead bodies all about her. She started on a long march through devastated territory and without food and was sustained for two days and nights until she reached Christians. After rest she undertook with others a preaching tour of 270 miles on foot which was covered in fifteen days. Her co-workers write of revivals in villages along the route.

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"We are having to leave here now as this is in the danger zone, but we praise God for the three days' revival he has permitted us to see in this village. God spoke to hearts and many turned to him.

We have lost everything and sold our bedding and clothes, but that matters not. We care for nothing but the salvation of souls."

The Christians, driven from large cities, are scattered through distant villages, and thus the seed is sown in out-of-the-way places where the Word was never preached before. (The Sunday School times, Philadelphia, December 17, 1938).

News from Fenchow:—Today you would have found forty-one in-patients, seven of them infirm-ary babies. With Dr. Wang the only doctor, patients are being turned away constantly. The daily afternoon clinic lasts until five or after. The laboratory, pharmacy and flouroscope are in use and busy. We wish we had a missionary doctor. We are searching diligently for another Chinese doctor. We wish we had a missionary nurse who could replace Emma Noreen, whose overdue furlough is being cut from fourteen to four months. We are trying to find a qualified Chinese head nurse who can take heavy responsibility during Emma's absence.

The church is full every Sunday morning for the eleven o'clock worship with hundreds of students, scores of staff members and families, many women, refugees still on the compound, and others who have returned to their homes in the city, and some men from outside the compound in attendance. The church was the scene a week ago of the Ordination Service at which three of our strongest Chinese leaders received the laying on of hands. The chosen three were Wang Ching Wen, Principal of the Bible School; Chang Yao Chai, a District Evangelistic Supervisor; and Kao Hsi T'ing, the youthful minister of our Compound Church. The three men made exceptionally fine statements at the examination of candidates. The ordination service itself was conducted

with fine dignity. Rev. Elmer Galt served as Chairman. Dr. Lucius Porter preached a short sermon (he had preached at the morning service of worship too); Harold Matthews gave the charge to the congregation and Pastor Han T'ao Yuan extended the welcome into the ranks of the ordained. The delegates from the English Baptist Mission, Mr. Wang Chin Chang, and from the Taiku American Board Station, Mr. Wang Shih Hsin, led in prayer and read the scripture. In the afternoon Ming I Chapel was filled to overflowing with friends gathered to offer congratulations and present the gifts and messages from other church groups. These men were the first Congregational pastors to be ordained in our Shansi Stations. We feel justly proud of all three of these valued church leaders.

Our second Volunter Worker's Training Class of twenty-three laymen and one lay-woman comes to a close Easter evening after a month of study. Before the class opened we had arranged what we thought was a sufficiently heavy schedule of classes. The third day a delegation met the Dean and asked for another class, saying, "This is such a valuable opportunity that we want to get everything we possibly can out of it."

Experiences of a Missionary in Hainan:—Every day in Nodoa I hear six major dialects spoken: Hakka, Limko, Mandarin, Dabtsiu, Hainanese and Cantonese. As if six were not enough, and to add to the confusion, we often hear the melodious monosyllables of the Loi, Miau and Malaysian tongues. If this is not a "Babel" and confusion of tongues, then I do not understand the meaning of these words. These six major dialects, though they have some similarities (as is true in the Romance Languages of southern Europe), are distinctly different tongues. Some of the people can

speak and understand only one of these six; most people can converse in several, not a few can make themselves completely at home in all six!

In the last month there have been two phenomena to cheer our hearts greatly: First, the local Nodoa church sponsored a great collection throughout this area for the benefit of war sufferers in North China. Over six hundred local dollars were given by Christians and non-Christians working together. This is a new thing under the sun!

Another new thing is that at Christmas time about thirty Loies came down from the mountains and brought over ten dollars as their contribution to the work of the church in this presbytery.

At the present stage in our Hainan church there is even a greater need for teaching the Bible to those who are already professing Christians than for bringing larger numbers into the church that has already too few teachers. (The Missionary Review of the World, May, 1939)

In Kingchow, Hupeh:—It may also interest you to know, that we have turned Kingchow Theological Seminary into a Refugee Camp for refugees from Wu-Han and other places, mostly Christians belonging to the Swedish Missionary Society, and their relatives. We have at present about 500 persons here, almost entirely supported by the S.M.S. Our aim has been, and is, to turn the Camp into a school. For this reason we have instituted classes for the Grades and for Middle School students, classes for illiterates and catechumens, Bible Study Groups and Bible Study Courses, Discussion Groups, Lectures, aiming at adding to their common knowledge, Devotional Services, etc. We have lately added an Industrial School for the benefit of the refugees, destitute of everything. Together with the Chamber of Commerce we are also

making plans that will enable us to receive women and children into a Safety Zone, should such a step prove necessary (from a letter).

Need for Church-Centered Program:—Perhaps our most hopeful mission field in China is the Fukien Province. Here we have a new well-equipped (union) hospital, a high-grade college for girls, a (union) university with splendid new buildings, and several high schools for both boys and girls. Our denomination is probably the strongest of the five missions working in this Province of fourteen million people. Our theological school here has a smaller budget, poorer equipment and fewer workers than any of our other institutions in this Province. Our Methodist Board of Foreign Missions has eighteen missionaries in this Province, only one of whom is assigned to the theological seminary. The Women's Society of our church has forty-one missionaries in the Province, and likewise, only one of these forty-one is in the Bible school which is the woman's department of the seminary. In other words, our Methodist Episcopal Church has fifty-nine missionaries in this most hopeful field in China, but only two of these fifty-nine are assigned to the task of training the pastors and woman workers for the church. These figures clearly point to the need for a new church centered program during the next fifteen years. (Drew University Bulletin, Madison, New Jersey, March 1939). (Extract of an address delivered to the faculty and students of Drew University by Ralph Almon Felton, Ph.D., Associate Professor of Rural Sociology, on January 12, 1939).

Leadership Training, and Relief Work:—During the present spring season we are now carrying on at the Seminary another Lay Leaders Training School of a more thorough and advanced type for

a more select group. This course follows the Lay Leadership Training Course outlined by the National Committee for Christian Religious Education in China. We have 185 carefully selected members from different churches over the city. The school session meets each Saturday afternoon for twelve weeks. There are six courses offered for which credit will be given by the N.C.C.R.E. The spirit and interest of both students and teachers are excellent.

The work that has required the largest portion of my time, however, is that of relief work. It has required the time of a large staff of workers, amounting to as many as eighty-two paid workers at one time, in addition to a number of volunteer workers. Petitions for relief, of all degrees of urgency, have come to us in great numbers, and we have tried to investigate each one making the request, so we could deal intelligently with the case. This has required an enormous amount of effort and time, and I have tried to help in directing this work to the best of my ability. A few figures will show something of the nature and extent of the work done, and in which the Seminary has a share, since it has so generously arranged for one of its staff members to devote so large a share of his time to this work.

For the Winter-Spring Relief Program (December 1938 - April 1939), over 67,000 applications for relief were received. All of these applications were investigated except a goodly number of duplicates which inevitably appeared. Many were found upon investigation to be able to make necessary provision for themselves, so no relief was given to them. Food relief was given to 36,090 families including a total of 145,757 persons. Clothing, bedding and small cash gifts were given to 3976 families, with a total of 15,160

persons. Some of these also received food relief. The total food given out during this period was 13,538 tan of rice, (1 tan equals about 2 bushels in measure, or 133 pounds); beans 738 tan; salt 4300; cash, \$9,286; clothing 3,606 new padded garments, and a large quantity of used clothing; 819 new padded quilts; 500 straw mattresses; paid on small work projects such as making bedding, clothing, etc., \$2,814; small agricultural loans to farmers \$4,300; small loans to people within the city to help them get started in business, \$6,185. (China Conference (M.E.C.S.) News Letters No. 10, May 18, 1939).

Nurses of China:—The nurses of China have truly experienced war time service. Compassion—the great awakening and one good thing this war has brought out—continues to be uppermost in the minds of all nurses. The doctors and nurses who have stayed behind in occupied territory deserve the highest praise. China can never forget these faithful ones, who saw and understood the true meaning of Service. The Church General Hospital can well be proud of her doctors and nurses who remained and for all they have done and given. To be able to serve suffering humanity is indeed one of the highest callings in China today. What an experience it is to teach the doctors and nurses of China, that they are following the example of Jesus, our Lord, who made healing the bodily ills of men a part of His divine mission. Just to think of doctors and nurses, wounded soldiers, air raid victims, sick refugees, represents nothing less than, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." (District of Hankow, The Newsletter, January 1939).

Social Service in Hongkong:—Not a few young mothers have come to us seeking advice on problems pertaining to their livelihood

when, of necessity, they were separated from their husbands.

Scores of times we have been able to tide over some little family until the father's first wages were available.

Hundreds of families, finding it impossible to earn a livelihood in Hongkong, have been assisted to return to their villages.

For others positions have been found and their families established on a self-supporting basis.

Passports have been secured.

Passages arranged for numbers when there seemed a good hope of employment elsewhere.

Foster-parents have been provided for some needy children.

Sick folk have been sent to hospitals and visited there.

In special cases welfare work for prisoners, and in many cases for ex-prisoners, has been undertaken.

In one case of a man condemned to death, the wife and family of the condemned man were specially cared for.

No exhaustive list can be made which would tell of the manifold assistance rendered to people of various stations in life, but this will give some indication of the type of service we have tried to render to local applicants. We would like to emphasise the fact that the work of this Centre is a co-ordinating effort to centralise the work done by the various Social Agencies of the Colony so as to avoid overlapping, and also to insure a wiser use of the money and will to help which are so generously available in Hongkong. (Social Service Centre of the Churches, Hongkong, Second Annual Report, 1939).

Succour for China's Homeless Women:—Three hundred refugees are being prepared for a new life in camp at St. John's University, Shanghai:—There are activities for young and old. A day school, including kindergarten, is con-

ducted for the children. There is a children's club room, used as a library, and also for indoor games. Daily, early morning drill is held, in which both women and children join.

While the children are busy in the classroom, the mothers are at work, making an effort to earn a little something to help them in the future, when rehabilitation time comes. Most of these women have been accustomed to working in the fields, alongside their men; some few have been employed in factories. But such employment is now impossible. So the women are taught to embroider and to crochet lace gloves, and they are daily plying their trade, using a large, light, airy assembly room as a workroom. One-fourth of the individual's earnings is spent towards food, another fourth is given to her for purchasing personal necessities, and the remaining half is deposited in a savings bank account, to be refunded to the depositor when she leaves the camp for her home, thereby enabling her to procure the barest necessities with which to begin life anew. The individual's wages, however, are small: the average earnings, a month, range from \$1.25 to \$4.50 Chinese currency (twenty-five to eighty cents, U.S.). (The Spirit of Missions, December, 1938 by Gertrude I. Selzer).

Refugees Give Thanks:—With the destruction of our property and homes, we were obliged to come to Shanghai, undertaking great danger in traveling the tedious and lonely journey. Due to your good will and kindness, we, more than three hundred women and children, can ourselves avoid being wanderers in the streets and starving to death. Not only this, the illiterate are educated; those unable to work are taught to perform some simple trade or hand-work; and the sick are attended to by doctors. We do not know how our gratefulness can be expressed! It is impos-

sible for us to return to our country homes in the occupied areas, and, moreover, we are not willing to live under the miserable conditions if we could find opportunity to go back. Therefore, we hereby are obliged to beg your to follow the Spirit of Christ in helping the poor, and prolong the present system of the refugee camp so that we are not given up to the death road. (The Spirit of Missions, December, 1938). (This letter written by the refugees in the Women's Industrial Camp on St. John's Campus, Shanghai, described in this article, was translated by a Chinese.)

Relief Work:—Much of our time has been given to investigating families who have asked for relief. To date we have helped 1094 families with an average of three people in each family. Of course some are larger. My heart has hurt each Friday morning when I have seen the crowds of widowed, orphaned, lame, blind and aged people who have lined up to receive their share of the wheat and sometimes a little rice which is given out. Of course, there are all kinds of people in these crowds, but I am told that a large percentage are destitute because the bread-earner has lost his or her life during the war. (China Conference (M.E.C.S.) News Letter No. 8, April 15, 1939).

Easter Celebration:—“Yesterday was a great Easter day with all congregations. The congregation at North Gate Church continues to grow. Three children and seven adults were baptized there yesterday. They have over one hundred pupils in the primary school opened there since the New Year. Last night at the hospital 12 were baptized and taken into the church. These are members of the staff of this institution.... At the Sunday School hour at the Huchow Institutional Church a very interesting program was given by the several departments of the Church school to a house

packed with people anxious to see and hear....At the 11.00 o'clock service 8 children and 13 adults were baptized the latter number were taken into the church...." (China Conference (M.E.C.S.) News Letter No. 9, May 2, 1939.)

Tenghsien Leper Homes Still Carry On:—In spite of the fact that Tenghsien was hard hit during the invasion of Shantung on account of its strategic location, the two homes for lepers were spared without much loss as a result of fasting and prayer, according to the 1938 report which we have just received. There were 64 male and 37 female patients, 12 deaths, 17 baptisms and 99 communicants. (The Leper Quararterly, March, 1939).

Annual Report for 1938:—In spite of the Sino-Japanese conflict and nation-wide economic depression the Chinese Mission to Lepers had, on a whole, a very successful year either from the standpoint of relief, propaganda or finance. We gave last year no less than \$18,600.00 as our grants-in-aid to the different leprosaria and clinics throughout China whereas in 1937 only \$16,633.09 were appropriated. There were twenty institutions which had received our aid last year whereas in 1937 only six leprosaria had been thus benefited. (The Leper Quarterly, March, 1939.)

An Air-Raid Victim:—Last but not least is Lo Teh or Ruth, who is twelve years old. She came to us October 22nd, an air raid victim of those last days of indiscriminate bombing, just before the occupation. There was scarcely a spot on her body without a wound or scratch. We never thought she would live. She was brought to the hospital by the Red Cross unit. As far as we can find out some of her family were killed by the same air raid, though at the time of bombing she was living with the family of the boy to whom she was betrothed. No one has ever come to see her or claim her, so

she lives on with us. She had never had any schooling and is now learning to read and write. She is a great help in the ward and has learned to do many things. She likes the hospital, is a friend of all the nurses, and says she wants to live with us always. So we keep her, growing more fond of her every day, and dreading the day that she may be claimed and taken away.

We could go on telling stories about pitiful cases among China's war refugees—men, women and children. It gives great joy when we hear about some member of a family finding a relative, but we have found it hard to part with those we have grown so fond of—probably it will be many years before some families ever become completely re-united. The tragedies of war are pitiful and the hospitals at such a time contain pathetic cases and stories of the horrors of war among its patients. (District of Hankow The Newsletter, February-March, 1939.)

Refugee Restaurant: — "The Christian group here established a refugee restaurant. It sold cooked rice at 3 cents a full bowl. Sometimes 800 refugees get this benefit each day. Really it is good work, for refugees almost have no way to buy things to eat and to drink on the way. I am now consulting some local leaders and Dr. Fan to start another one between here and Shen Chi. He may give \$200 from the National Christian Association, and I \$200 from the Christian War Relief Committee, Changsha." (District of Hankow The Newsletter, February-March, 1939.)

Refugees Begin Return Journey: —The three camps managed by the Salvation Army in Tientsin during the winter and housing about six thousand people have been disbanded, the refugees returning to their homes escorted by Salvation Army Officers. Arrangements were made for them

to travel on river boats. Many boats were hired and the transportation of such a large number was completed within a week and without difficulty.

The refugees were assembled in groups on the river bank, each family receiving forty 'chin' of seed for planting and also a cash donation ranging from one dollar to five dollars according to the circumstances of the family. Refugees voiced their appreciation and one group composed a special song of thanks which they sang as the boats moved up river.

A donation of six ploughs was given to the Army. These were handed over to the headmen of the villages for the use of poor farmers.—G. Walker. (The Crusader, Peking, April, 1939.)

Gifts from Indian Children:—

The scholars of an Indian Sunday School when learning of the distress of Chinese refugee children gathered together their pocket money and requested the Sunday School teacher to remit the sum to Tientsin, China. The Salvation Army is buying seed grain with the money sent so that the refugees returning after the winter will be able to plant their fields.—G. W. (The Crusader, Peking, April, 1939.)

The "Chinese Choir":—The first number of the revived "Chinese Choir," an English bulletin devoted to the advancement of church music in the Chinese church, is now available to choir leaders and others interested. This bulletin is edited by Prof. F. P. Jones, of the Nanking Theological Seminary, and Prof. J. W. Dyson, of Soochow University, and published by the Seminary.

All those who wish their names on the mailing list are asked to drop a card to Prof. J. W. Dyson, 131 Rue Lafayette, Shanghai, China.

Nanking Theological Seminary:—The Five year Course of Study.

As already reported in this bulletin, an absolute charter was granted to Nanking Theological Seminary last year by the Regents of the University of the State of New York. In order, however, to be able to grant the degree of B. Th. under this incorporation, it will be necessary for students to take five years of work above senior middle school. The regulations require two years of college work and three years of Seminary work.

A new course of study has accordingly been outlined requiring five years for completion. The emphasis in the first two years will be on cultural subjects of a junior college nature. The Board of Managers voted to approve this proposed course of study and to authorize the Seminary to take first year students on the new basis this fall.

Since it is probable that some students will not wish to continue in school for five years, it has been decided to continue to grant the Chinese degree of Tao Hsueh Shih at the end of the fourth year. This, however, will not be the equivalent of the B. Th. degree, which requires the fifth year.

The Provincial Agricultural Bureau of Szechuan will conduct a short course for farmers during the months of July and August. Farmers who attend must have at least higher primary education. Dr. Price and Mr. Chou Ming-i are actively enrolling Christian farmers in that area to take advantage of this government course.

The enrollment in West China Union Theological College for the spring term is reported to be twenty-eight students, of whom twenty are men and eight women.

Co-operation of B. T. T. S. and N. T. S.:—The histories of the Nanking Theological Seminary and the Bible Teachers' Training School have been closely related

since the founding of the two schools in 1911 and 1912 respectively. The recognition of the need for better trained women evangelistic workers followed closely upon the demand for a more highly trained ministry.

Practically the same Missions co-operated in the organization of the two schools; the difference being that naturally men of the interested groups became representatives on the Board of the Seminary planning courses for training pastors, while women representatives largely made up the Board of the Bible Teachers' Training School, preparing courses for young women evangelists and Bible teachers.

For more than twenty-five years the schools have been located as near neighbors in Nanking, having occasional fellowship or exchange of faculty, and particularly in the early years frequent co-ed classes, but for the most part each school going its own separate way. In the past few years, however, there has been a growing conviction that two schools supported by the same Missions and training leaders for the same Churches and institutions, ought to work in closer co-operation. This past year, while both schools were refugeeing in Shanghai, has offered an exceptional opportunity for experimentation in co-operation, and mutual benefit has resulted.

Living conditions in crowded Shanghai being extremely difficult, it seemed very natural to welcome the women students of the Seminary into the building rented for classrooms and dormitory for the B.T.T.S. It has been the aim to have the students of both schools, together with the B.T.T.S. women teachers, welded into one congenial family group. The distance between the schools has made such a unified life difficult, for five days a week the Seminary women students must leave for classes down town immediately after breakfast, only arriving

home in time for the evening meal, thus curtailing the opportunities for much fellowship. However we can say the experiment has proved fairly successful, and we hope to make it more so next year. In a financial way the Seminary has demonstrated a brotherly attitude in helping to meet the increased expense of living in Shanghai, and has given the assurance of generous assistance for the year ahead.

Classroom co-operation has also been of mutual benefit. The first move was on the part of the Seminary offering classroom privileges to students of the Bible Teacher's Course of the B.T.T.S. This came as a real boon, for a scattered faculty had made the possibility of reopening school a serious question. Then came a request from the Seminary for help in their Old Testament department. The plan worked out has been very satisfactory. The first year students of the two schools have had joint classes in three subjects: Psychology and Sociology being taught by members of the Seminary faculty, and the Old Testament course by one of the B.T.T.S. faculty. Two days a week these classes are held down town in the Seminary classrooms at 128 Museum Road, while one day a week they meet in B.T.T.S. at 10 Lucerne Road. (Nanking Theological Seminary, Bulletin No. 3, June, 1939.)

Progress in Szechwan:—The diocese of Western Szechwan has resolved to begin a five year movement in preparation for the jubilee of the Mission in 1944. Mienchow and some other stations report signs of revival through the visit of Miss Christensen, a member of the China Inland Mission.

In this diocese and in Fukien the first Chinese deaconesses have been ordained, and the hope is expressed that this will lead other educated women into full-time service in the Church. There is abundant scope for them, and the

present opportunities need also a large increase in the number of voluntary workers who will take their part in evangelistic and other efforts. (C.M.S. Review of The Year for 1938-39.)

Medical Work:—In our clinic this last month (April) we had 4,034 patients, about 700 more than we had last month. In the four clinics 14,980 patients were treated. The work is still being carried on in our Parish Hall, certain improvements having been made to accommodate the host of men and women and little children that come. (District of Shanghai Newsletter, May, 1939.)

Poshan:—The Church has had the most remarkable year of its existence, no less than eighty having been received by baptism. There has been severe unemployment in this industrial town of 100,000 inhabitants, and a measure of relief work has had to be maintained right through the year. Sunday services and Wednesday prayer meetings have been crowded and much voluntary open-air preaching has been done by the members. 170 children have been taught in the day school and kindergarten, although work has had to go on amidst constant rumours and the frequent sound of gunfire. (The Missionary Herald, May, 1939.)

Dean Van Elected to be President of the University of Shanghai:—Since the assassination of Dr. Herman C. E. Liu, the late President of University of Shanghai, the University has been carried on under an Administrative Council, of which Mr. T. K. Van was chairman. On May 13, 1939, he was formally elected President of the University at the Annual Board Meeting.

Mr. Van, a native of Chekiang, is 46 years of age. After graduating from the University of Shanghai, he was engaged as a teacher and vice-principal of the Ningpo Baptist Middle School. He went to America for further

studies in 1922, and received his M. A. Degree at the Teachers' College of Columbia University in 1923. In the year 1924 he returned to China and served as principal of the Ningpo Middle School for two years. Then he was connected with the University of Shanghai, first as a professor in the Education Department, then as dean of studies, which post he holds until this moment. During the absence of Dr. Herman C. E. Liu, who went abroad on some important mission, he was serving as acting President of the University in 1929 and 1933. Since he has so close a connection with the University we wish him much success in his new post.

Three Churches Unite at Kansas City Conference:—Bishop Arthur J. Moore of the Methodist Episcopal Church, South, will assume supervision of the work of the Methodist Church in Central China and Kiangsi, according to a cable received from the Foreign Secretary of the Board of Missions, Methodist Episcopal Church, South from Kansas City, where the Methodist Uniting Conference is in session.

The new appointment means that Bishop Moore who has served the Methodist Episcopal Church, South, since 1934, is re-appointed to China under the United Church—the Methodist Church—and in addition to his former work he will supervise the Central China and Kiangsi arms.

Bishop Hammaker, who was in charge of Central China and Kiangsu, will not return to China but will serve the Denver Conference in America. The three Churches—Methodist episcopal, methodist episcopal, South, and Methodist Protestant—have united and have only one Board of Missions for all their mission work in the world. (North-China Daily News, May 13, 1939.)

Medical Work in War-time:—“We were in Hankow six months,

working in the Methodist General Hospital—overflowing all the time with will refugees and wounded soldiers and victims (civilians) of air-raids. In the first half of autumn these were evacuated further inland and,—(no one supposing that place would fall so soon—if ever!) we left Hankow Oct. 17 for Hunan. Arrived Changsha evening of 18th. Next day that city was horribly bombed and burned. That evening came through a call to go to that day, by bombs and fire, and the Mission Hospital (also English Methodist) with 100 bomb victims clamouring for treatment, and already Hospital full, and only one young graduate of 2 years M. D. there to cope with the situation! We went, by auto, and did 50 major operations in 8 days! Then we were called here where Hospital keeps over 100 full (100) and over 200 clinic patients daily, with one young graduate M. D. to help!" (Council of Medical Missions, Leaflet, April, 1939.)

Registration of Jewish Doctors:

—This is a new activity recently undertaken by the Council. So far

50 doctors and 3 nurses have registered, and we have been able to secure positions for 20 of them in various Mission hospitals at Ningpo, Kinkwa, Changsha, Wuhu, Changchow, Huchow, Soochow, Tsangchow, Hochien etc. (Council of Medical Missions).

Religious Work for Students:—

The school has always had a religious organization though the name has not always been the same last summer there was a reorganization and the new name is the Sawyer School of Nursing Christian Fellowship. Our adjoining mission school also has a Fellowship and once a month we have joint meetings. Each Wednesday morning members of the Fellowship lead chapel service. The Fellowship choir took an active part in the Christmas program, and sings at the Hospital church service on Sunday afternoons. As members of the Fellowship each student is pledged to attend daily prayers and Sunday afternoon services whenever possible. (Williams Porter Hospital Annual Report, 1938).

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Notes on Contributors

- Mr. J. Prip-Moller is a well-known Danish architect who has designed Church buildings in China. He was a delegate to the recent Madras Conference.
- Mr. J. Van Wie Bergamini is an architect who has been working in the service of the American Church Mission for several years.
- Mr. Kiang Wen-Han is head of the Student Division, National Committee Y.M.C.A. He is Vice-Chairman of the World Student Christian Federation.
- Rev. Luther Tucker is a secretary on the staff of the World Student Christian Federation, who is rendering special service in the Far East.
- Dr. Samuel H. Leger is a member of the Church of Christ in China. He has been doing special work in the field of religious education.
- Professor S. Lautenschlager is a missionary of the Presbyterian Church (North), who has been engaged in special evangelistic campaigns partly in connection with the Youth and Religion Campaign.
- Rev. J. Petersen is a member of the Covenant Missionary Society, who has been at work for many years in Hupeh.

